

THE
CHRISTIAN
REMEMBRANCER.

AUGUST, 1825.

*THE LIFE OF ARCHBISHOP BRAMHALL,**

BISHOP OF DERRY 1634, PRIMATE OF IRELAND 1661.

JOHN BRAMHALL was born about the year 1593, at Pontefract, in Yorkshire. He was descended from the Bramhalls, an ancient family of Cheshire. The place of his birth was that also of his juvenile education. From thence he was removed to Sidney College, in Cambridge, in 1608, where he made great progress in his studies under the tuition of Mr. Hulet, a grave and worthy man.

Having passed the course of his studies in the university, and done his exercise with that applause which is usually the reward of pregnant wit and hard study, he was removed into Yorkshire, where first, in the city of York, he was an assiduous preacher; but, by the disposition of the Divine Providence, he happened to be engaged at Northallerton in disputation with three pragmatistical Romish priests of the Jesuits' order, whom he so much worsted in the conference, and so shamefully disadvantaged by the evidence of truth, represented wisely and learnedly, that the famous primate of York, Archbishop Matthews, a learned and an excellent prelate, and a most worthy preacher, hearing of that triumph, sent for him, and made him his chaplain; in whose service he continued till the death of the primate, but, in that time had given so much testimony of his dexterity in the conduct of ecclesiastical and civil affairs, that he grew dear to his master. In that employment he was made Prebendary of York, and then of Rippon, the dean of which church having made him his sub-dean, he managed the affairs of that church so well, that he soon acquired a greater fame, and entered into the possession of many hearts, and admiration to those many more that knew him. There and at his parsonage he continued long to do the duty of a learned and good preacher, and by his wisdom, eloquence, and deportment, so gained the affections of the nobility, gentry, and commons of that country, that as at his return thither upon the blessed restoration of his most sacred Majesty,

* This account of Archbishop Bramhall is compiled almost entirely from Jeremy Taylor's Sermon, preached at his funeral, in Christ's Church, Dublin, July 16, 1663. See also the Life prefixed to Bramhall's Works, by Bishop Vesey, of Limerick, folio, Dublin, 1677.

he knew himself obliged enough, and was so kind as to give them a visit; so they, by their coming in great numbers to meet him, their joyful reception of him, their great caressing of him when he was there, their forward hopes to enjoy him as their bishop, their trouble at his departure, their unwillingness to let him go away, gave signal testimonies that they were wise and kind enough to understand and value his great worth.

At York, he married a clergyman's widow, who possessed a good fortune, besides a valuable library left by her former husband. Afterwards, he obtained the living of Elrington or Eterington, to which he was presented by Mr. Wandesford who was subsequently Master of the Rolls and Lord Deputy in Ireland. In 1630 he took his degree of Doctor of Divinity.

But while he lived there, he was like a diamond in the dust, or Lucius Quinctius at the plough; his low fortune covered a most valuable person, till he became observed by Sir Thomas Wentworth, Lord President of York. This rare person espied the great abilities of Doctor Bramhall, and made him his chaplain, and brought him into Ireland, in 1633, where he was soon after appointed to the Archdeaconry of Meath, as one who, he believed, would prove the most fit instrument to serve in that design, which, for two years before his arrival here, he had greatly meditated and resolved, the reformation of religion, and the reparation of the broken fortunes of the church. The complaints were many, the abuses great, the causes of the church vastly numerous; but as fast as they were brought in, so fast they were by the Lord Deputy referred back to Dr. Bramhall, who by his indefatigable pains, great sagacity, perpetual watchfulness, daily and hourly consultations, reduced things to a more tolerable condition, than they had been left in by the schismatical principles of some, and the unjust prepossessions of others, for many years before. The first specimen of his abilities and diligence in the recovery of some lost tithes, being represented to his late Majesty, of blessed and glorious memory, it pleased his Majesty, upon the death of Bishop Downham, to advance the doctor to the bishoprick of Derry, in 1634, which he not only adorned with an excellent spirit and a wise government, but did more than double the revenue, not by taking any thing from them to whom it was due, but by resuming something of the churches' patrimony, which by undue means was detained in unfitting hands.

But his care was beyond his diocese, and his zeal broke out to warm all his brethren; and, though by reason of the favour and piety of King James, the escheated counties were well provided for their tithes, yet the bishopricks were not so well, till the Bishop of Derry, by the favour of the Lord Lieutenant and his own incessant and assiduous labour and wise conduct, brought in divers impropriations, cancelled many unjust alienations, and did restore them to a condition much more tolerable; insomuch, that at his going into England he gave account to the Archbishop of Canterbury of 30,000*l.* a year, in the recovery of which he was greatly and principally instrumental. But the goods of this world are called 'waters' by Solomon: Stolen waters are sweet, and they are too unstable to be stopped: some of these waters did run back from their proper channel, and return to another course than God

and the laws intended; yet his labours and pious counsels were not the less acceptable to God and good men, and therefore by a thankful and honourable recognition, the convocation of the church of Ireland has transmitted in record to posterity their deep resentment of his singular services and great abilities in this whole affair. And this honour will for ever remain to that Bishop of Derry; he had a Zerubbabel who repaired the temple and restored its beauty; but he was the Joshua, the high-priest, who under him ministered this blessing to the congregations of the Lord.

But his care was not determined in the exterior part only, and accessaries of religion; he was careful, and he was prosperous in it, to reduce that divine and excellent service of our church to public and constant exercise, to unity and devotion; and to cause the Articles of the Church of England to be accepted as the rule of public confessions and persuasions, that they and we might be in Ireland 'of one heart and one lip,' building up our hopes of heaven on a most holy faith; and taking away that Shibboleth which made this church lisp too undecently, or rather, in some little degree, to speak the speech of Ashdod, and not the language of Canaan; and the excellent and wise pains he took in this particular no man can dehonestate or reproach, but he that is not willing to confess, that the Church of England is the best reformed church in the world. God, by the prosperity of his labours and a blessed effect, gave testimony not only of the piety and wisdom of his purposes, but that he loves to bless a wise instrument, when it is vigorously employed in a wise and religious labour. He overcame the difficulty in defiance of all such pretences, as were made even from religion itself, to obstruct the better procedure of real and material religion.

These were great things and matter of great envy, and, like the fiery eruptions of Vesuvius, might, with the very ashes of consumption, have buried another man. At first, indeed, as his blessed Master, the most holy Jesus, had, so he also had his 'annum acceptabilem.' At first the product was nothing but great admiration at his stupendous parts, and wonder at his mighty diligence and observation of his unusual zeal in so good and great things; but this quickly passed into the natural daughters of envy, suspicion, and detraction, the spirit of obloquy and slander. His zeal for recovery of the church-revenues was called oppression and rapine, covetousness and injustice; his care of reducing religion to wise and justifiable principles was called popery and Arminianism, and I know not what names, which signify what the authors are pleased to mean, and the people to construe and to hate. The intermedial prosperity of his person and fortune, which he had as an earnest of a greater reward to so well-meant labours, was supposed to be the production of illiberal arts and ways of getting; and the necessary refreshment of his wearied spirits, which did not always supply all his needs, and were sometimes less than the permissions even of prudent charity, they called intemperance; yet none could prove that ever he received 'a bribe to blind his eyes, to the value of a pair of gloves:' it was his own expression, when he gave glory to God who had preserved him innocent. But, because every man's cause is right in his own eyes, it was hard for him so to acquit

himself, that in the intrigues of law and difficult cases, some of his enemies should not seem (when they were heard alone) to speak reason against him. But see the greatness of truth and prudence, and how greatly God stood with him. When the numerous armies of vexed people heaped up catalogues of accusations; when the parliament of Ireland, imitating the violent procedures of the then disordered English; when his glorious patron was taken from his head, and he was disrobed of his great defences; when petitions were invited and accusations furnished, and calumny was rewarded and managed with art and power; when there were above two hundred petitions put in against him, and himself denied leave to answer by word of mouth; when he was long imprisoned, and treated so that a guilty man would have been broken into affrightment and pitiful and low considerations; yet then he himself, standing almost alone, like Callimachus at Marathon, invested with enemies and covered with arrows, defended himself beyond all the powers of guiltiness, even with the defences of truth and the bravery of innocence, and answered the petitions in writing, sometimes twenty in a day, with so much clearness, evidence of truth, reality of fact, and testimony of law, that his very enemies were ashamed and convinced. They were therefore forced to decline the particulars, and fall to their *ἐν μέγα*, to accuse him for going about to subvert the fundamental laws; the way by which great Stafford and Canterbury fell; which was a device, when all reasons failed, to oppress the enemy by the bold affirmation of a conclusion they could not prove. The bishop was at Derry when he received intelligence of this accusation. Thinking it dishonourable to fly, as his friends advised him, he went directly to Dublin, where he was made a close prisoner by the parliament. But the martyr King Charles the First, of most glorious and eternal memory, seeing so great a champion likely to be oppressed with numbers and despair, sent what rescue he could, his royal letter for his bail, which was hardly granted to him; and when it was, it was upon such hard terms, that his very delivery was a persecution. So necessary it was for them, who intended to do mischief to the public, to take away the strongest pillars of the house.

Every thing can have an ill name and an ill sense put upon it; but God, who takes care of reputations as he does of lives, by the orders of his Providence confutes the slander, '*ut memoria justorum sit in benedictionibus*,' 'that the memory of the righteous man might be embalmed with honour:' and so it happened to this great man; for by a public warranty, by the concurrent consent of both Houses of Parliament, the libellous petitions against him, the false records and public monuments of injurious shame were cancelled, and he was restored, '*in integrum*,' to that fame where his great labours and just procedures had first estated him; which though it was but justice, yet it was also such honour, that it is greater than the virulence of tongues, which his worthiness and their envy had armed against him.

But yet the great scene of the troubles was but newly opened. The rebellion breaking out, the bishop went to his charge at Derry; and because he was within the defence of walls, the execrable traitor Sir Phelim O'Neale, laid a snare to bring him to a dishonourable

death ; for he wrote a letter to the bishop, pretended intelligence between them, desired that according to their former agreement such a gate might be delivered to him. The messenger was not advised to be cautious, nor at all instructed in the art of secrecy ; for it was intended that he should be searched, intercepted, and hanged for aught they cared : but the arrow was shot against the bishop, that he might be accused for base conspiracy, and die with shame and sad dishonour. But here God manifested his mighty care of his servants ; he was pleased to send into the heart of the messenger such an affrightment, that he directly ran away with the letter, and never durst come near the town to deliver it. This story was published by Sir Phelim himself, who added, that if he could have thus ensnared the bishop, he had good assurance the town should have been his own. But it seems Sir Phelim's treason against the life of this worthy man had a correspondent in the town ; and it broke out speedily ; for what they could not effect by malicious stratagem, they did in part by open force ; they turned the bishop out of the town, and upon trifling and unjust pretences searched his carriages, and took what they pleased, till they were ashamed to take more. However, though the usage was sad, yet it was recompensed to him by his taking sanctuary in Oxford, where he was graciously received by that most incomparable and divine prince ; but having served the king in Yorkshire, by his pen, and by his counsels, and by his interests, he returned back to Ireland, where, under the excellent conduct of his grace the Lord Lieutenant, he ran the risk and fortune of oppressed virtue.

But the good man was forced into the fortune of the patriarchs, to leave his country and his charges, and seek for safety and bread in a strange land ; for so the prophets were used to do, wandering up and down in sheep's clothing ; but poor as they were, the world was not worthy of them : and this worthy man, despising the shame, took up his cross and followed his Master. He was not ashamed to suffer, where the cause was honourable and glorious ; but so God provided for the needs of his banished, and sent a man who could minister comfort to the afflicted, and courage to the persecuted, and resolutions to the tempted, and strength to that religion for which they all suffered. First he went over to England, from thence to Hamburg, where he landed, July 8, 1644, and from Hamburg he proceeded to Brussels, where he remained chiefly until 1648.

And here this great man was indeed triumphant ; this was one of the last and best scenes of his life : *ἡμέραι γὰρ ἐπιλογοὶ μάρτυρες σοφώτατοι*, "The last days are the best witnesses of a man." But so it was, that he stood up in public and brave defence for the doctrine and discipline of the Church of England ; first, by his sufferings and great example ; for, "*Verbis tantum philosophari, non est doctoris, sed histrionis* ;" "To talk well and not to do bravely, is for a comedian, not a divine : " but this great man did both ; he suffered his own calamity with great courage, and by his wise discourses, strengthened the hearts of others.

For there wanted no diligent tempters in the church of Rome, who, taking advantage of the afflictions of his sacred Majesty,

hoped to draw away the king from that religion which his royal father had sealed with the best blood in Christendom. Millitiere was the man, witty and bold enough to attempt a zealous and a foolish undertaking, who addressed himself with ignoble, indeed, but witty arts, to persuade the king to leave the Protestant faith; but the Bishop of Derry made so ingenious, so learned, and so acute reply to Millitiere's* book; he so discovered the errors of the Roman church, retorted the arguments, stated the questions, demonstrated the truth, and shamed their procedures, that nothing could be a greater argument of the bishop's learning, great parts, deep judgment, quickness of apprehension, and sincerity in the catholic and apostolic faith; or of the follies and prevarications of the church of Rome.

But this most reverend prelate found a nobler adversary, and a braver scene for his contention: he found that the Roman priests, being wearied and baffled by the wise discourses and pungent arguments of the English divines, had studiously declined any more to dispute the particular questions against us, but fell at last upon a general charge, imputing to the Church of England the great crime of schism; and by this they thought they might with most probability deceive unwary and unskilful readers; but now it was that, having an argument fit to employ his great abilities,

Consecrat hic præsul calamum calamique labores,
Ante aras Domino læta tropæa suo;

the bishop undertook the question, and in a full discourse proves the church of Rome not only to be guilty of the schism, by making it necessary to depart from them; but they did actuate the schisms, and themselves made the first separation in the great point of the Pope's supremacy, which was the palladium for which they principally contended. He made it appear that the popes of Rome were usurpers of the rights of kings and bishops; that they brought in new doctrines in every age, that they imposed their own devices upon Christendom as articles of faith, that they prevaricated the doctrines of the apostles, that the Church of England only returned to her primitive purity, that she joined with Christ and his apostles, that she agreed in all the sentiments of the primitive church. The Bishop of Chalcedon, known to many of us, replied to this excellent book; but was so answered by a rejoinder made by the Lord Bishop of Derry, in which he so pressed the former arguments, refuted the cavils, brought in so many impregnable authorities and probations, and added so many moments and weights to his discourse, that whenever men will desire to be satisfied in those great questions, the Bishop of Derry's book shall be his oracle.

There is less occasion to insist upon his other excellent writings; but it is known every where with what piety and acumen he wrote against the Manichean doctrine of "fatal necessity," which a witty

* M. de la Millitiere was a Counsellor in ordinary to the King of France, who wrote a letter to Charles II. inviting him to embrace the catholic faith.

writer,* had pretended to adorn with a new vizard : but this excellent person washed off the ceruse and the meretricious paintings, rarely well asserted the economy of the Divine Providence, and having once more triumphed over his adversary, "*plenus victoriarum et tropæorum*," betook himself to the more agreeable attendance upon sacred offices ; and having usefully and wisely discoursed of the sacred rite of confirmation, imposed his hands upon the most illustrious princes, the Dukes of York and Gloucester, and the Princess Royal, and ministered to them the promise of the Holy Spirit, and ministerially established them in the religion and service of the holy Jesus. And one thing more I shall remark ; that at his leaving those parts upon the king's return, some of the remonstrant ministers of the Low Countries coming to take their leaves of this great man, and desiring that by his means the Church of England would be kind to them, he had reason to grant it, because they were learned men, and in many things of a most excellent belief ; yet he reprov'd them, and gave them caution against it, that they approached too near and gave too much countenance to the great and dangerous errors of the Socinians.

He thus having served God and the king abroad, God was pleased to return to the king and to our land. This great person having trod in the wine-press, was called to drink of the wine, and, as an honorary reward of his great services and abilities, was chosen primate of the Irish church, being translated to the archbishopric of Armagh, January 18, 1660. It is true he was in the declension of his age and health ; but his very ruins were goodly ; and they who saw the broken heaps of Pompey's theatre could not but admire the disordered glories of such magnificent structures, which were venerable in their very dust.

He ever was used to overcome all difficulties, only mortality was too hard for him ; but still his virtues and his spirit were immortal ; he still took great care, and still had new and noble designs, and proposed to himself admirable things. He governed his province with great justice and sincerity ; and had this remark in all his government, that as he was a great hater of sacrilege, so he professed himself a public enemy to non-residence, and often would declare wisely and religiously against it, allowing it, in no case but of necessity, or the greater good of the church. There are great things spoken of his predecessor, St. Patrick, that he founded seven hundred churches and religious convents, that he ordained five thousand priests, and, with his own hands, consecrated three hundred and fifty bishops. The story may well be suspected ; but it is an authenticated fact, that Primate Bramhall did, by an extraordinary contingency of Providence, in one day, consecrate two archbishops and ten bishops ; and did benefit to almost all the churches in Ireland, and was greatly instrumental to the re-endowments of the whole clergy ; and in the greatest abilities and incomparable industry, was inferior to none of his most glorious antecessors.

At his coming to the primacy, he knew he should at first espy little

* His "Defence of true Liberty from antecedent and extrinsical Necessity," was an answer to Hobbes's "Treatise of Liberty and Necessity."

besides the ruin of discipline, a harvest of thorns, and heresies prevailing in the hearts of the people, the churches possessed by wolves and intruders, men's hearts greatly estranged from true religion; and, therefore, he set himself to weed the fields of the church; he treated the adversaries sometimes sweetly, sometimes he confuted them learnedly, sometimes he rebuked them sharply. He visited his charges diligently and in his own person, not by proxies and instrumental deputations: "*Quærens non nostra, sed nos, et quæ sunt Jesu Christi:*" "He designed nothing but the reintegration of religion," the honour of God and the king, the restoring of collapsed discipline, and the renovation of faith and the service of God in the churches. And still he was indefatigable, and, even at the last scene of his life, intended to undertake a regal visitation; but he felt his tabernacle ready to fall in pieces, and could go no further,—for God would have no more work done by that hand; he, therefore, espying this, put his house in order, and had lately visited his diocese, and done what he then could, to put his charge in order; for he had, a good while since, received the sentence of death within himself, and knew he was shortly to render an account of his stewardship; therefore, upon a brisk alarm of death, which God sent him the last January, 1663, made his will; in which, besides the prudence and presence of spirit manifested in making just and wise settlement of his estate, and provisions for his descendants: at midnight, and in the trouble of his sickness and circumstances of addressing death, still kept a special sentiment, and made confession of God's admirable mercies, and gave thanks that God had permitted him to live to see the blessed restoration of his Majesty and the Church of England, confessed his faith to be the same as ever, gave praises to God that he was born and bred up in this religion, and prayed to God, and hoped he should die in the communion of this church, which he declared to be the most pure and apostolical church in the whole world.

He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God, and the merits of Jesus Christ, and, with a singular sweetness, resigned up his soul into the hands of his Redeemer.

But God, who is the great Choragus and Master of the scenes of life and death, was not pleased then to draw the curtains; there was an epilogue to his life yet to be acted and spoken. He returned to actions and life, and went on in the methods of the same procedure as before; was desirous still to establish the affairs of the church, complained of some disorders which he purposed to redress, girt himself to the work; but though his spirit was willing, yet his flesh was weak; and as the apostles in the vespers of Christ's passion, so he, in the eye of his own dissolution, was heavy, not to sleep, but heavy unto death; and looked for the last warning, which seized on him in the midst of business; and though it was sudden, yet it could not be unexpected, or unprovided by surprise, and, therefore, could be no other than that *εὐθυσία* which Augustus used to wish unto himself, a civil and well-natured death, without the amazement of troublesome circumstances, or the great cracks of a falling house, or the convulsions of impatience. It happened so to this excellent man; his passive for-

titude had been abundantly tried before, and, therefore, there was the less need of it now; his active graces had been abundantly demonstrated by the great and good things he did; and, therefore, his last scene was not so laborious, but God called him away something after the manner of Moses, which the Jews express by 'the kiss of God's mouth;' that is, a death indeed fore-signified, but gentle and serene, and without temptation. He died the latter end of June, 1663, being then about seventy years old.

To sum up all: he was a wise prelate, a learned doctor, a just man, a true friend, a great benefactor to others, a thankful beneficiary where he was obliged himself. He was a faithful servant to his masters, a loyal subject to the king, a zealous assertor of his religion against popery on one side, and fanaticism on the other. The practice of his religion was not so much in forms and exterior ministries, though he was a great observer of all the public rites and ministries of the church, as it was in doing good for others. He governed his family well; he gave to all their due of maintenance and duty; he did great benefit to mankind; he had the fate of the apostle St. Paul,---he passed 'through evil report and good report, as a deceiver, and yet true.' He was a man of great business and great resort; 'dividing his life into labour and his book.' He took care of his churches when he was alive, and even after his death, having left five hundred pounds for the repair of his cathedral of Armagh and St. Peter's church in Drogheda. He was an excellent scholar, and rarely well accomplished; first instructed to great excellency by natural parts, and then consummated by study and experience. It was greatly true of him, that the single perfections which make many men eminent, were united in this primate, and made him illustrious. For in him were visible the great lines of Hooker's judiciousness, of Jewel's learning, of the acuteness of Bishop Andrews. He shewed his equanimity in poverty, and his justice in riches; he was useful in his country, and profitable in his banishment, in Holland and France, where he was abroad; and beside the particular endearments which his friends received from him, for he did do relief to his brethren that wanted, and supplied the soldiers out of his store in Yorkshire, when himself could but ill spare it: but he received public thanks from the convocation of which he was president, and public justification from the parliament where he was speaker; so that although, as one said, "*Miraculi instar vitæ iter, si longum, sine offensione percurrere*;" yet no man had greater enemies, and no man had greater justifications.

He was of middle stature and active, but his mien and presence were not altogether so great as his endowments of mind. His complexion was highly sanguine, corresponding in a manner with his disposition, which was inclined to choler. As he was a great lover of plain dealing and plain speaking, so his conversation was free and familiar. He was patient of any thing in discourse, but obstinacy. His intellectual excellence consisted chiefly in his powers of argumentation, in which he has not been surpassed by any writer of ancient or modern times.

SERMON.

RECTITUDE OF HEART INDISPENSIBLE TO RIGHT JUDGMENT.

LUKE XI. 34, 35.

The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness.

THERE are two species of hypocrisy known to the gospel,—that by which we would impose on others, and that by which we impose on ourselves. The former indeed alone has the term of hypocrisy appropriated to it by general use, but the latter is no less justly intitled to the stigma of the appellation, and is accordingly so regarded in scripture. For, whoever faithfully searches his own heart must acknowledge, that there is an inward hypocrisy to ourselves, as well as that which spreads its vail before the eyes of the world. Whoever has watched the artifices, by which he has often studied to misrepresent his duty to himself, or to palliate and conceal the deformity of vice, and thus to reconcile sin to his conscience—must confess, with pain and grief at his own imperfection, that the heart of man is deceitful to itself, that it is not to be implicitly relied on even in its own secret counsels, but that it sometimes substitutes good for evil, and evil for good, and leads men astray with their own inventions.

This inward hypocrisy displays itself in various ways;—sometimes, when we are inclined to the commission of a sin from which our conscience naturally revolts, it beguiles us by selecting some specious quality which belongs to the vice, and spreading it as a cover over the more hideous features, which if disclosed to the view, would at once disgust and deter us from the criminal indulgence. This is observable in the case of those who pursue schemes of iniquitous ambition, under the pretext of seeking honourable reputation—or who foster a proud spirit, with the ostensible plea of asserting their own dignity—or who defend a habit of uncharitable parsimoniousness, by considerations of a prudent economy, and such like. Sometimes, again, we deceive ourselves, by artfully substituting for the real sin to which we are disposed, some more pardonable fault which bears a resemblance to it;—as, for instance, men will readily incur the imputation of folly, or rashness, or weakness, when they would indignantly recoil from that of abandoned profligacy. How prone again are we to deceive ourselves with names alone! If our favourite passion can with any reason be termed by a milder name than that which it honestly bears, we are ready to embrace the compromise between our reluctance to offend, and our weakness under temptation, by representing our conduct under the less exceptionable form with which the adopted name invests it—as, for instance, irreligion and impiety, and general laxity of principle, shroud themselves under the names of scepticism, free inquiry, and liberality of sentiment.

It is in opposition to these, and such like modes of self-deceit, that

our Saviour directs the admonition conveyed in the words of the text—"The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light, but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness." It is an illustration derived from the body to the mind, teaching us, that as it is necessary, for the correctness of vision, that the eye should be perfect in its operations; so, for the correctness also of our moral discernment, it is necessary that the faculty within us which judges of right and wrong, the eye of the soul, should be perfect in its functions. The illustration turns on this particular point—that our sight, in order rightly to perceive an object, must not be distorted. According to our Lord's expression, it must be *single*—it must behold the object to which it is directed without confusion, keeping it steadily fixed before the view, and accurately distinguishing it from all surrounding objects. Agreeably to this, the mind, in order to form true notions of things presented to its survey, must look, as it were, *straight forward*—it must be *single* in its attention to them—it must not confuse and weaken its power of right apprehension, by attempting to embrace several objects in one view, from whence only general indistinctness can ensue, but address itself to the direct contemplation of the truth which is set before it.

It is the absence of this singleness, which is the occasion of that hypocrisy, by which we impose on ourselves. *For when thine eye is single, thy whole body is full of light; but when thine eye is evil, that is, distorted or perverted, thy body also is full of darkness.* It is by omitting to confine ourselves to this straight forward view of any matter which is subjected to the moral eye, that we may seem to ourselves to form a correct and impartial judgment of it, by which our conduct may lawfully be regulated, when we have, in fact, incapacitated ourselves from forming any judgment, and only darkened ourselves with our own conceits.

The necessity of this singleness of attention here enforced by our Lord, in order rightly to apprehend all moral and religious truth, will appear, if we consider the nature of such truth, as well as of the evidence on which it offers itself to our acceptance.

Now the nature of all religious and moral truth is *practical*: and consequently, has reference to the heart no less than to the understanding. Its end is something to be done, and not merely something to be learned or acquired. It is important to be known, only that it may influence the conduct. It requires, accordingly, a disposition to adopt its dictates, and render them a rule of life, as well as a speculative conviction of its reality and importance. It is by no means sufficient for us, to see that the truth proposed to us has every show of reason in its favour, but we must be persuaded that it is of imperative practical obligation. It must not only address us with argument, but it must speak with the force of a command. Here then is the difficulty regarding all such truth. If it were simply the object of speculative examination, it might then obtain our ready concurrence, as soon as we perceived the force of the arguments upon which it rests—for then, no practical consequences following, whether it be affirmed or denied, it is a matter of *indifference to us*, whether it

be as it is stated or otherwise. When, however, a certain system of action is the proper and necessary consequence of a certain system of principles, then must the reluctance of the will, to do that for which it has no natural relish, be overcome, before the principles themselves can be adopted. The heart which likes not the discipline of righteousness,—which shrinks from the task of inward purification, and the active labours of a holy life,—will not suffer the judgment to give the requisite attention to principles involving consequences unacceptable to itself. He who delights not to do justice, to love mercy, and to walk humbly with his God, will of course stop his ears against the sounds of the voice, which brings such uncongenial tidings. Hence it is, that our Lord addresses that repeated exhortation to his followers—*He that hath ears to hear, let him hear*. It presupposes a power in men to reject the force of moral evidence, even at the moment when that evidence forcibly addresses itself to them, and claims a hearing from them. That power is to be found in our corrupt and sinful nature, through which we *love darkness* rather than *light*. This is the fatal domestic enemy, whose treacherous counsels insinuate their poison into our minds, and beguile us into a contented ignorance and misapprehension of God and our duty: lurking as it were in ambush, and watching the opportunity when the work of right conviction is in process, it throws the allurements of worldly gratification in the path of reason, and intercepts the march of truth. Do we not observe, how some men are unhappily drawn aside from the confession of Christianity, by the pride of an unchastened intellect? Esteeming themselves wise, they become fools indeed, while they reject divine revelation, as a thing altogether incredible to persons of acute understanding and cultivated taste. Instead of receiving the gospel with that simplicity which is inculcated in the text, these perplex and mislead their judgment, by combining with their view of the evidence considerations of their own importance; examining, not simply what the positive weight of that evidence is, but *what degree of assent* it behoves men, *such as they are*, to give to the truth proposed. As in these the pride of intellect operates to the blinding of the judgment, so in others again of a licentious turn, the profligacy of their habitual conduct, distracts their thoughts from a calm and impartial survey of the truth. The voluptuary only listens to the heavenly philosophy of Christianity, as the invidious disciple of an adverse school. His practice is founded on opposite principles; and those principles therefore, whether he may have formally stated them to himself or not, are his real creed. While he remains therefore under such malignant influence, he only deceives himself by supposing that he has duly considered the claims of Christianity. He has led astray his own judgment, by rendering principles, which have no foundation in nature, more acceptable to him through his vicious conduct, than those which Christianity inculcates. Religion is not in all his thoughts, and the dissident voice of evil habits triumphs over the feeble assent of the judgment. The reception of religious and moral truth, accordingly, implies a *rectitude of heart* as well as of understanding. That we may rightly apprehend its nature, there must be an harmony between the moral and intellectual faculties. The rays from both these lights

of the soul must be concentrated in one point, or that confusion of vision will be produced which will be no better than darkness to us.

Let us consider, further, the nature of the *evidence* with which all religious and moral truth addresses itself to us, and we shall see that it is such as may easily be rejected, where that *single eye*, on which the text insists, is wanting. Whatever applies to human life must partake, in some degree, of that uncertainty which belongs to all human actions. Religious and moral truth, purporting to teach us that which shall be for our interest hereafter, both in the course of our present life, and in that future untried state of existence to which we instinctively look forward, cannot, of course, appeal to the mind with the force of unanswerable demonstration. It must always be open to the cavils of such as seek a more certain guide, than the nature of the case will admit. It cannot from its nature be satisfactory to all, whether they are disposed or not to be convinced of its truth, but can only be so, to such as humbly feel the want of an authoritative instructor in the intricacies and errors of human life, and are content with such guidance, as holds forth a reasonable expectation of relief to them under the heavy responsibility of their actions. To such then as have a heart to appreciate the consolations of religion and morality—to such as love the law of the Lord, for its kind adaptation to their wants, and merciful consideration of their manifold weaknesses and imperfections, and are grateful for the light which it really affords, without demanding a fuller illumination and a more overpowering evidence—to such the evidence of revelation will be abundantly sufficient. But those who seek only to gratify an idle curiosity, and to possess full information on every subject of life and conduct, cannot but be disappointed in their expectation; for this is the farthest from being the purpose of any knowledge revealed from above. While they look to that, therefore, which is not the purpose of revelation, they will form very mistaken opinions concerning its value and importance—they will overlook those essential characteristics of its truth, which are to be found in its close correspondence with the exigencies of our situation in the world, and perversely impute falsehood to it, when the only charge which they are entitled to bring against it is, that it falsifies their own fantastic expectations.

So necessary is it, then, that our *eye should be single*, in order that we may judge with any fairness of judgment of religious and moral truth—that we should guard against that inward duplicity—that sophistry of the heart—which so fatally misleads us, persuading us that we have consulted the calls of duty—when our chief employment has been to introduce doubt and suspicion and error into that which, if regarded with simplicity, was sufficiently plain in itself.

Let us take heed, then, that the light which is in us be not darkness. Let us diligently and scrupulously keep the door of our conscience closed against every intrusive visitor, that by its presence may disturb the composure which ought to reign there. Let it be watched as a pure fountain, which the slightest pollution will rob of its transparent clearness, and destroy its power of reflecting the truth.

Melancholy indeed are the instances which the world sometimes presents of a mis-informed, deluded, conscience. How often is Satan

thus transformed into an angel of light, and the work of infidelity and iniquity done under the self-imposed mask of religion, and with the presumed merit of a regard for virtue!

Be it our endeavour, therefore, as the first step, in order to obviate that darkness which we produce in ourselves, by distracting our attention from the single point of duty, to *inform our consciences aright*, before we presume to decide conclusively in matters of conduct. Let us anxiously inquire into ourselves (before we state our opinions too confidently, or satisfy ourselves that we are acting on right principles,) whether our sentiments are not influenced, *fundamentally*, by some insufficient and unworthy motives, destroying the simplicity and integrity of our conscience. Our opinions viewed in *their last stages* may appear reasonable and just—they may follow as natural consequences in the order of reasoning, but still there may be a radical error at the bottom of them, which if once discovered would exhibit them to us as mere fallacies. Let us not rest then, in matters of such momentous consequence as religion and morality, until we have traced our opinions to their real source, and seen how far they are founded on truth or on prejudice. Let us be sure that we have not first framed a rule to ourselves by which our decision is to be guided, and so imposed on ourselves by the false appearance of having constructed our system of faith and conduct on arguments of reason, when the foundation itself on which all our arguments rest is no reason at all, but only the assumption of our own perverse will.

The truth is, that there are not in reality so many erroneous opinions in religion and morality, as is commonly supposed. Should we examine closely the various wild doctrines maintained by the enthusiast, or the libertine, or the speculatist, we should find that they were only vague theories grafted on some prevailing passion or humour of the mind, and not opinions having any ground of reason for their adoption. Often those who are the most forward to contend for the right of private opinion, would appear to the inquisitive eye, which searched beyond the cover of outward profession, to have really no opinion of their own—they would be found to believe as their party believes, or as their zeal has in any way been pre-engaged. Truth, indeed, may present itself under various aspects to different minds contemplating it under different lights; but there is that uniformity in its nature, that it cannot appear inconsistent with itself when fairly considered, in whatever lights it may be viewed. We must infer, therefore, that the conflicting decisions adopted by discordant sects of religionists, or of moralists, cannot be all founded on severe and impartial examination of the truth. Still less so are the maxims which we find current in the mouths of many, who pretend to be wiser in their own conceits than the collective wisdom of the best among mankind, and who arrogantly pique themselves on the distinction of thinking for themselves, while they in fact only aim at thinking differently from others.

Next to informing the conscience aright, as the basis of our judgment, follows the task of securing it against the seductive influence of any passing temptation. For however right and sure our principles may be, yet are they liable, from the frailty itself of human nature, to be perverted in their application. The mind, though formed to a so-

briety of judgment, and thus made equable and calm, may yet feel the ruffling of some sudden gust of passion which sweeps across it, and be too violently agitated to suffer the truth to hold an even course.

As some protection, then, against such seductions, I would suggest in conclusion the following rules.—Suffer not yourselves to *hesitate* in a matter of evident duty. Where the path of duty is clear, the very deliberation about pursuing it argues weakness, and an inclination to turn aside from it. The first thoughts in such a case are the best. By consideration we may succeed in explaining away the duty in question, or inventing some exemption to ourselves from the general obligation to it, or in starting some plausible objection to it, but we cannot add to its clearness or its force. Refinements and after-thoughts in matters of plain truth and obvious duty, are only pleas of evasion. We must not turn to the right hand or to the left, when the way lies open before us.

Secondly.—Endeavour not to unite with duty a regard to the corrupt pleasures of the world. It is a compromise which cannot honestly be effected. The cause of duty must suffer by encroachments from its unnatural associate; and where it apparently outlives the union, the only result will be a spurious and sophisticated virtue built on the ruins of all pure and genuine worth.

Lastly, as the means of securing yourselves against surprise, be ever ready to suspect your own judgment of yourselves, whether it be in regard to your conduct or your opinions. Search whether that be not your really weak point, on which you are apt to pride yourselves. Beware lest your fortress be stormed in that very place in which you had deemed it impregnable. The work of self-delusion may be acting most powerfully where we least suspect it, and therefore in our best actions we should examine our motives, in our most confident opinions investigate the principles on which they are founded. We may be too well satisfied with ourselves, at the same time when we are poor and naked and blind and miserable. Thus we may unhappily be lulled in a fatal security, until perhaps, by some signal dispensation of Providence, we are brought to perceive the emptiness and instability of our boasted principles, when it is too late to retrieve the misery and ruin in which they have involved us.

H.

REVIEW OF NEW PUBLICATIONS.

The Origin, Progress, and existing Circumstances of the London Society for promoting Christianity among the Jews. An Historical Inquiry. By the Rev. H. H. Norris, A. M. Perpetual Curate of St. John's Chapel, Hackney, Prebendary of Llandaff, and Chaplain to the Earl of Shaftesbury. 8vo. 692 pp. 12s. Mawman. 1825.

THE work before us is one of those valuable productions which derive their merit from the indefatigable spirit of research,

and the scrupulous accuracy of their author. Mr. Norris has undertaken to present to the public a history of the London Society for promoting Christianity among the Jews, from its earliest rise to the present day. He has executed this design in a manner so attractive to every candid inquirer, that we do not hesitate to say, that while he will have the thanks of all those supporters of the Institution who are really anxious to promote the conversion of the Jews, he will at the same time inflict a deadly blow on the designs of those who would make a gain of public credulity; for, instead of collecting his materials from common report, or from the evidence of adversaries to the Society, he has extracted almost the whole of his work from the Society's own documents; and we will venture to assert, that there is not a single fact recorded in the book, for which the author has not given us his authority. On such a plan, and with such materials, to a person who formed his judgment from the splendid accounts of the Society and its enormous expenditure, it would appear probable, either that the work would be a dry concatenation of facts, or would have launched out into those high-flown panegyrics with which the speeches of the members of this Society so frequently abound. But neither of these is the case: the work is fraught with entertainment, and has established, we think, beyond contradiction, these two facts:—first, that the Jews are not now ripe for conversion; and secondly, that when that time may come, this great event is not likely to be brought about by such methods as this Society has adopted.

The London Society was originally a dissenting society; it then became of a mixed description, having an episcopal chapel as a part of its establishment: under this formation it had nearly become extinct, being oppressed with a heavy load of debt; but, by a happy expedient of getting rid of the dissenting part of the establishment, and through the munificence of an individual, (Mr. Lewis Way,) of whom Mr. Norris speaks in the highest terms, though he cannot but lament his misguided zeal, the Society was again put into a flourishing situation; and has continued to increase its expenditure till it has now disbursed no less a sum than 130,000*l.* Well may we ask, in what manner has so large a sum been expended? and what are the fruits with which it has been attended? For the detailed account of this expenditure, we must refer the reader to the history itself: suffice it to say, that of two great instruments employed by the Society, one of them proved an adulterer, and was at length removed to America; the other embezzled their funds, and then declined continuing his services. Doubtless, the zealous advocate for Jewish conversion may be somewhat disappointed, if, after having yearly given his donation of 5*l.* or 10*l.*, he finds it has been squandered in

employing such men, even after full notice of the delinquency of one of them had been given to the Committee; he may be somewhat surprised to find, that the Committee, in all their reports, avoid, as much as possible, giving names and places; yet, we think, he will be more astonished, when he reads the summary of their successes, as it is extracted by Mr. Norris from their various reports;---we will give it in the author's own words:

“ With respect to the grand result—conversion, some (Jews) are set forth as preparing for controversy—some as inviting discussion—two parties as discoursing without the least contradiction—several as asking serious and momentous questions in the same unlitigious spirit—one as listening with tears—one as sincerely desirous of seeking the truth—one as resolved to do so—many as pledging themselves to consider—one as thoughtful on the subject of religion—six as serious inquirers—three as deeply impressed—one as truly awakened—one as dissatisfied with Judaism, but not altogether reconciled to Christianity—many as inclined to embrace it—many also as discovering a real thirst after instruction—three as promising to pray for light—some as taking off their hats, and bowing respectfully to the missionaries—several as on the road to the knowledge of the truth—one as consenting to conversion for his children, but not for himself—many as convinced—three as believing, but not strong enough to renounce all—three as attenders on divine service and religious meetings, but cannot separate from their brethren—many as worshippers of Jesus, but not daring to make open confession—one as almost burning from a desire to be a Christian, but arrested by one only difficulty—one as believing with her whole heart—one as hesitating about baptism—one as intending to be baptized with his wife and children—another as very desirous of it—another as in a state of longing after it—another as resolved not to delay it—another as resolved it shall take place to-morrow, if there exists a true Christian congregation—several as become Christians—many as baptized—one as changed from a real Saul to a Paul, and almost a Luther—one as wanting to leave father and mother, and a good fortune, for the name of the Lord Jesus—another as having actually abandoned every thing for the cross of Christ—another as having renounced bright prospects to follow his Master in poverty—another as having become a truly zealous proselytist—two others as having held fast their profession under great trials and severe persecutions, and the grand climax of the Society's achievement—another, over and above all this, as having become a supporter of the Bible, Tract, and Missionary Societies.” P. 387.

The reader may judge of the indefatigable research of Mr. Norris, when we assure him that, in the quotation which we have just made, there are no less than thirty-nine references to various Reports of the Society.---And are these the fruits of an expenditure of nearly 12,500*l.* a year? Surely it was high time to warn the public of this wanton waste of its resources, and to divert it, if possible, into more useful chan-

nels. The Jews are indeed a peculiar people; they have a deep and rooted attachment to the law of Moses; and therefore, in order to convert them to the gospel, which claims to be the fulfilment of their law, we must show them some analogy, some similitude between our institutions and their own. That the time has yet arrived for their conversion and final restoration we do not imagine: we do not deny that the Jew has high and very imperative claims upon the Christian; but still we argue that the method which the London Society has adopted, is not likely to bring about their conversion. We know the prejudice which certain Indian nations have felt against the gospel, from their abhorrence of blood: and so in like manner will the Jew, from the strictness of the Mosaic law, be offended with that undefined picture of Christianity which the Society's missionaries present to his view. For though the Society be now professedly Episcopalian, and of the Established Church, it has abandoned all those peculiar marks, which identify the Established Church with the church of Christ; and has adopted an imaginary church of its own, which, instead of being built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone, stands upon a *broad* and *liberal* basis; and while the concord of its members is cemented only by interest, the very key-stone of its unity falls to pieces at the touch. The Society's canons for regulating the interpretation of Scripture are a striking illustration of its principles. "Divine truths (p. 369) are divided by it into essentials and circumstantial; the former comprising those great points on which we (the Society composed of all denominations, but still Church of England) are agreed: the latter those on which we (the Society) differ. These last are very justly estimated a great stumbling-block to the Jews, and therefore the first canon ordains the cherishing the most enlarged tolerance with respect both to the particular forms and the particular doctrines which are differential, and by no means laying too much stress upon them." In conformity with these principles, the baptism which this Society has adopted is of the most vague description: it is described to be (p. 370) "one spiritual birth that is common to all those denominations, to which the administration of baptism—his (the Christian's) outward conformity to ceremonies—his partaking of ordinances—his bodily service profiteth nothing." Some Jews are reported as having united themselves to the Catholic church, some to the Protestant church generally—others to the Reformed church—others to the Lutheran congregation—others to the Evangelical—others to the Independent: when baptism under any modification would be a hindrance to proselytism, then the inward baptism of the Holy Spirit is set forth as all-sufficient; and where this would fail, the Society has another

recipe for making a Christian, viz. to begin to believe in Jesus. (P. 374, Note y.)

The Society's notion of Holy Orders is equally indistinct with that of baptism. Episcopal ordination seems to be considered by some of the missionaries as giving them a degree of importance; but we do not find that the Society holds the authority of a bishop to be more essential to the Christian ministry, than unity of doctrine is in its estimation to the Christian church.

Well then might the Jew enquire of the Rev. Legh Richmond, (App. No. xxi.) "To what particular sect of Christians is it intended that we should become proselytes?" He saw through the absurdity of uniting himself to a heterogeneous mass of all denominations; which, though they each claim the title of Christian, have not one common article of faith: though they all name the name of Christ, this term of unity exists only in the ear, and does not reach the understanding. In vain shall we attempt the conversion of the Jew by such methods as these.

If then the vast efforts of this Society have met with a total failure, in endeavouring to force its comprehensive and liberal system of Christianity upon the Jew, how are we to redeem the debt which we owe to our elder brother? how are we to endeavour to further the schemes of Providence, in uniting both Jew and Gentile into one fold under one Shepherd? Our author has not forgotten to lay this before us in the concluding chapter. We wish that we could do him justice by a full quotation of the passage. He reminds us of the advice of St. Paul, to provoke them to jealousy. We have to present ourselves before the Jews in that religious position, that they may recognize their forfeited privileges in those that we enjoy; the orders of our ministry analogous to theirs, our sacraments corresponding with theirs, and our church the Jerusalem of the present day, a city at unity in itself. He then proceeds to enumerate the most eminent of those societies which support the church, and are supported by it: into which those who are anxious to promote the conversion of the Jews, in the way in which the apostle points out, are exhorted to direct their bounty.

We sincerely commend the work to the perusal of our readers, assuring them that if they are anxious to investigate the proceedings of the Society, they will find it a work of authority; and conveying a wholesome instruction, especially necessary for these times.

A Reply to Mr. Brougham's "Practical Observations upon the Education of the People; addressed to the Working Classes and their Employers." By E. W. GRINFIELD, M. A. Minister of Laura Chapel, Bath. 8vo. pp. 31. Rivingtons. 1825.

THERE is no greater fallacy than that which confounds *wisdom* with *knowledge*, and applies to the latter the facts and the infe-

rences which belong only to the former. It is, however, a fallacy most current in these days. To it the modern haranguers on the advantages of popular education are indebted for much of that verbal fluency, which finds a ready echo in the plaudits of the multitude. It affords a ready handle for invective against those who dissent from their innovating policy, as the opponents of general education, when in truth they oppose only a *partial* and perverted education; while it enables them speciously to arrogate to themselves the claim of exclusive liberality of sentiment, and exclusive zeal for the improvement of their fellow-creatures. Thus, whether their seductive oratory addresses itself to the assembled auditory from the Hustings, or the table of the Freemasons' Hall, or of the City of London Tavern, or insinuates its more subtle poison through the pages of the Edinburgh Review, these professorial advocates for the praise of illuminating mankind, pass with the sequacious vulgar as the only patriots and philosophers.

Wisdom, considered as distinct from knowledge, is an improvement of both the heart and the understanding; whereas knowledge improves the understanding alone. It is only necessary to admit that the thinking faculty of man is of two-fold nature; that we have one set of principles, which is conversant about the existence of objects, the truth or falsehood of propositions, and the correctness of reasonings; and another set by which we approve or disapprove of sentiments and actions: and we must also admit, that any education which neglects the cultivation of either of these two sets of principles, must be partial and defective. It is not enough to store the mind with facts, which shall enlarge and purge its intellectual vision, but it must also be furnished with motives of practical application; or, in other words, the heart must be made better, as well as the head made stronger. If man was designed to be merely a contemplative being, and a theoretic life was the perfection of his happiness, then might he dispense with the cultivation of his active principles, and look down from the tower of science, with calm indifference, on the wide sea of worldly things below him. But as there is a scene before him, wherein he is not suffered to be a spectator and critic of what is done, but must prepare himself for acting his own part *well*, he is but very inadequately provided for that part, by being taught only the secrets of scientific lore, and left altogether a novice in the art of life.

It is evident then, that mere knowledge, or the acquisition of speculative principles, is not a thing desirable *in itself*. It is only a good, as it is subsidiary or instrumental to something else; that is, as it is subservient to the real end of human life,---the happiness of an intellectual and energizing being, a creature formed *not* only for reflection, but for action.

The popular advocates of scientific instruction overlook

altogether the condition of man in the world, and would persuade the people that they are achieving a great good for them, by opening to them their Mechanics' Institutes, and by raising a Joint Stock Company for the establishment of a London University, where they may be indoctrinated in all the mysteries of science, at the least possible expense and inconvenience. But what can it avail to raise the minds of men above their present level, when they are not at the same time so instructed, as to have some command over the events of life, so as to extract some portion, at least, of the good which is to be found in all the dispensations of Providence, by a wise and discerning moral judgment?

In all education then, we contend, religion must enter as an essential ingredient. Of human life, and the principles which ought to guide it, we can have no adequate knowledge, but by viewing it in its relation to the Divine Being. If we are under the moral government of our Creator, the right conduct as well as the happiness of our life must depend on its conformity to the laws, by which that government is exercised. As an authentic revelation therefore informs us of these laws, the study of it must necessarily form a part of all wise education. Without it, the culture of the heart cannot be successfully carried on, and it is therefore indispensable, not only to the moral teacher, but as part of *his* system, who upon a mere view of general benevolence, seeks to advance a nation in civilization and happiness.

The project accordingly of Mr. Brougham and his friends, by which a scientific education is to be imparted to the working population of the country, is in fact the project of men who seek to stint mankind of half that instruction which is requisite for their real improvement. It is an attempt to check that full enlargement of the mind, which would follow from the due cultivation of its entire powers, and, by exhibiting an unnatural divorce between the principles of science, and of religion and morality, to render men satisfied with acquirements which cannot profit them but in the simple possession; to seduce them into a flattering belief that they have all knowledge, when they have only a part; to enable them to profess themselves wise whilst they remain babes and fools. It is as if a political economist were to persuade us to acquire nothing but gold and silver, because the possession of the precious metals would bestow wealth and splendour, and to leave the commercial relations of different countries altogether disregarded. And those who would be duped by the Broughams and the Birkbecks into such a system, would be but so many literary Midases, with the gold indeed of knowledge in their possession, but without those other means of life for which alone the possession of the gold would be desirable.

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Religion, say these gentlemen, is important. "It is important," says Mr. Brougham to his Tavern audience, "if it is true,—it is important if it is *not true*,—it is important on every account;" and therefore it is, he adds, that he leaves it out of his consideration in the construction of his plan for an University in London. A strange reason indeed for omitting religion in a system of instruction. For if religion is important for any object, it is important, above all, as a *constituent part* of education; this is the business in which it has the greatest influence; and if in this business, then, it is altogether omitted, its greatest importance is practically and really overlooked. Disrespect is shewn to it in that quarter in which it is most sensitively alive to disrespect.

But, say these gentlemen further; "we only exclude religion from our plan of an university, because we cannot all agree upon the religion which shall be taught. We will leave, therefore, each to learn his religion as he likes; we will only take care that he shall be taught the sciences." When men are not agreed as to the nature of the greatest science of all—that which is vitally connected with all the rest—one might imagine this would be sufficient reason for their dissolving partnership, and setting up each his own lecture. But it is not so with these philosophical instructors. They join together, where more ordinary men would instinctively start asunder. The absence of religion is the bond which cements them in friendly concord—what would be to others the attraction of repulsion, is to them the attraction of cohesion. As if religion were the great divider of society, they agree to expel from their literary club the arch-disturber; as individuals they may be strenuous theologians, but as a society they resolve to have no religion, lest their mutual charity should be violated.

The point, however, to which we would particularly direct the attention of the public is, the assertion of the party through their Coryphæus, Mr. Brougham, that religious opinions are quite *unimportant* in teaching matters of science. We maintain that they are important, even in teaching sciences which appear to have no immediate connexion with theology, and that religion and science ought to go hand in hand in every institution of general education.

First then we think it will be allowed, that that man must be a very lukewarm, if not insincere, professor of religion, who does not endeavour to render his scientific knowledge subservient to his religious edification. Thus, to go to an extreme case; the negative religionist, under the form of a Deist or an Atheist, will naturally, if he be ardent in his profession, render his discoveries in science available to his confirmation in his peculiar opinion. He will convert all the facts, with which his studies acquaint him, into food for his infidelity, or, as he may regard

it, his improvement in rational piety. Who then would commit the instruction of his son to a man of such principles, (if he wished him to be a believer in revelation,) to be taught anatomy or chemistry or mathematics? Would it not be very justly suspected, that the infidel lecturer would take every opportunity of corrupting the religious principles of his pupil? And is it not very possible to effect this corruption, even while other subjects professedly engage the attention of the student? What force is there not in an inuendo, or a doubt skilfully interposed? The historical works of Hume and Gibbon sufficiently attest this fact, that the religious opinions of a student may be assailed, even while he is engaged in pursuits distinct from religion itself. The French Encyclopædia alone, indeed, may be appealed to as an evidence of the assertion. Perhaps it is not going too far to say, that there is no more effectual mode of weakening a religious persuasion, than by oblique attacks of this kind; for the mind of the student is thus taken off its guard, and the poison is suffered to work without counteraction. The leading subject of discussion acts as a feint to divert our attention, while the citadel of our faith is scaled by a concealed force.

In the next place, when a public body, combining purposely for the object of educating the people at large, lay it down as part of their plan, that religious instruction is to be excluded from their schools; this amounts to more than a prudent silence on the subject; it is a decided rejection of it as a thing of *secondary* importance. A philosopher of old recorded his love for geometry, when he wrote over his school, that he who was no geometrician should not enter. These modern philosophers may be regarded in like manner as recording their dislike to religion, when they forbid the disciple of religion to cross the threshold of their lecture-room. As individuals we may, on an occasion, have recourse for instruction to persons of a different religious persuasion from ourselves. We may learn Hebrew from a Jew, or French or Italian from a Roman Catholic; but these are very different cases from the authorized teaching of such persons under the sanction of a public body. The heterodox teacher derives a countenance to his heterodoxy, from the bold front with which he then presents himself in the lecturer's chair; and those who sit at his feet as pupils in science, insensibly learn to respect his opinions in matters of religion.

The truth however is, that the sciences ought not to be taught *apart* from religion. Religion is the sacred link which binds them all together, and renders them really subservient to the ennobling of the mind. Shall we be accused of a bigotted zeal for religion, in thus representing the relation of the sciences to religion? Those who have drunk most deeply at the foun-

tain of science will abundantly confirm our statement. Newton might alone substantiate it by that admirable scholium with which he winds up his *Principia*. Indeed, as all sciences are but systematic arrangements and generalizations of the facts which are subject to them, we have no real knowledge of them as to their causes, and therefore no real science of them, until we have traced these facts to their ultimate cause, the Supreme Creator and Governor of all things. The mind is, therefore, led, of course, by science to the study of natural theology, and from the theology of nature the transition is immediate to that of revelation, as from an imperfect to a perfect source of information.

Bacon, it will be said, points out the depravation of philosophy as consequent upon the introduction of final causes. But Bacon, in making his objection to their use, argues only against their abuse, that is, against the substitution of final for physical causes, so as to engraft philosophy upon superstition. Final causes, it is unquestionably proved, have been mainly instrumental to the discovery of philosophical truth. It was by studying the *intention* of the peculiar structure of the veins and arteries that Harvey arrived at the discovery of the circulation of the blood. Of two philosophers, indeed, studying nature, one with a constant eye to its divine author, and the other only intent upon the phenomena of nature itself, there can be no doubt that the religious one is far more likely to attain to the truth:—and for this reason, because he has, as a clue to his discoveries, the known character of the Divine Operator whose workmanship he is contemplating.

But not only is it expedient that religion should be brought as a help-mate to scientific enquiry, but also that it should be applied simultaneously as a counteraction to the sceptical tendency of a mere philosophical education. The superior accuracy and certainty which belong to all physical investigation, compared with matters of a moral nature, will naturally give to the mind, which is singly or pre-eminently devoted to the sciences, a distaste for the more imperfect conviction which arises to the religious inquirer. It will not relish that laborious process of estimating probabilities which is requisite for satisfaction, in the latter pursuit, when it has been accustomed to proceed by a more direct line of evidence to its scientific conclusions. Religious and scientific inquiry ought, therefore, to be conjoined in one plan of study, that the powers of the mind may be sustained in just equipoise. A seminary of knowledge, to perform its work adequately, ought at once to provide for the cultivation of the *judgment* as well as of the reasoning power.

On these accounts we object to any plan of education in which religion does not form an essential feature. It is no palliative to so defective an institution to say, that while it does

not itself give religious instruction, this instruction may be obtained elsewhere at the same time. It fails, and professes its own incompetence in the most important point; it leaves the student to *shift for himself* where *its guidance* is most needed.

Our objection, however, to the system of Mr. Brougham and his followers, extends still further. We not only dislike the detail of his plan, but we protest against his whole design of disciplining the people of the country. Education to a certain extent is necessary for all ranks of persons; as every man, to whom the Scriptures are accessible, is bound to be able to read them himself, and to search them with his own eyes, both that he may better understand the word preached, and ascertain whether the things which he hears are faithfully reported to him. But education beyond that extent is not *necessary* to every man, and its limits, therefore, may be fixed by views of expediency. Now, in determining this expediency, there are two measures to be regarded,—the welfare of the individual and that of the society to which he belongs. To elevate a man by acquirements of knowledge above the situation in which he is placed, and in which his circumstances require him to be employed, is much the same as placing him, in his present state of acquirements, in a situation greatly beyond that of his present employment. Whether the man be unfitted for the situation, or the situation for the man, makes no difference in point of incongruity. Neither, again, would it be conducive to the welfare of such a society as an English community, that an artificial facility should be afforded for general education in the higher departments of knowledge. The nature of our constitution requires various degrees of rank in society. But an equality of mental acquirements is that which above all things equalizes the various ranks of society, and impairs that graduated subordination which ought to exist for the benefit of the whole community. As far as the constitution itself affords a facility for the advancement of all members of the community to the highest stations, so far all is well; but that a forcing system should be adopted, by which all should be impelled beyond themselves, and brought into an unnatural competition, cannot but be a serious detriment to the genuine liberality and peace of the state. As things are, there is no exclusion to any one; and the result is, that the merit of individuals rises triumphant over the untoward circumstances of their accidental situation, and obtains for them advancement without any confusion of the order of society; but under the ultra-liberal policy of a general scientific education, dissatisfaction and disappointment would ensue to the greatest extent; because, while the posts of honour and advantage could only be held by a few, each person who failed would, in such a case, think he had not obtained what was his *right*. The competition for the high places would be-

come too great; whereas, now, it is kept down by the natural obstacles which the majority have to encounter and overcome, and which act as safety-valves against too powerful a rush of the people to the head of the state.

Neither, moreover, would it serve the interests of science to diffuse it in such lavish streams through the land. It would produce more mediocrity of scientific information, but would not draw forth more talent of the highest order, than the present system is calculated to produce. The very obstacles which the low-born candidate for scientific reputation has to encounter, are such as to awaken the spirit of enterprize and encourage intense application of thought. There is no greater mistake than to suppose, that because knowledge is made more accessible, the number of its *distinguished votaries* will be increased. This may be illustrated in the acquisition of wealth. Who are those that we observe attaining the greatest opulence? Are they not those to whom the acquisition of wealth has been *not the easiest*? for, in general, we may perceive the largest fortunes made by persons originally possessing the smallest means; who have, therefore, had the strongest stimulus to their industry, which has proved to be a *real* property, while the more ostensible riches of others have made themselves wings and fled away. So if, under the liberal system of any country, a ready market is afforded for the literary and scientific produce of every man, much more is done for him, and for the promotion of science, by the necessity of exertion which is laid upon him, than if lectures were poured on him in the most prolific showers; though even his emulation were awakened by such "fellow-students" as Mr. Brougham, and his understanding illumined by such a professor as Dr. Birkbeck. Circumstances of difficulty and trial, as they are wisely ordered for the formation of moral habits, so are more favourable, it seems, for the cultivation of intellectual endowments.

The system of education proposed, appears, indeed, to us, so fraught with unhappiness to individuals and disorder to society, that it needs the exertions of all who love the present happy order of things in our country, to oppose its disorganizing and revolutionary tendency. Enough of the bane which attaches to it appears in the embryo; and if we are wise, we shall do our utmost to crush it, while we have it in our power, before it acquires too mature a malignity. The mask of liberality and zeal for the public good must be removed, and the monster, engendered by ambition and sectarianism, must be disclosed to view in all its real resemblance to its unholy parentage.

In common, we believe, with all friends of the established church and government, we feel deeply indebted to Mr. Grinfield for his manly "Reply" to the "Practical Observations"

of Mr. Brougham, on the subject of popular education. His reply has already made a powerful impression on the minds both of the advocates and opponents of the system, and therefore little needs any recommendations or encomiums on our part. But we should not do justice to it, or to ourselves, if we did not refer to some of his observations in confirmation and extension of what we have already advanced on the subject.

Mr. Grinfield considers the system of Mr. Brougham in its threefold departments of Infant Schools, Elementary Schools for reading and writing, and Adult Schools, and successively exposes the injurious effects of each on the habits of the lower orders. His remarks on each of these heads are characterized by sound practical wisdom, and a just contempt for the cheap display of that speculative refinement of benevolence, of which it is so delightful to discourse, but which the materials of human life will not permit to be exercised.

On the subject of Infant Schools, we are aware that difference of opinion prevails even amongst warm friends of the church. We, however, entirely concur with Mr. Grinfield in his opinion, that they are not expedient. We view them in the same light in which we should regard the enactment of poor-laws, if it were permitted us to return to the condition in which we were before their existence. As we would, in such a case, provide for the parochial support only of the old and the disabled in mind or body, so would we have only the children of the profligate and negligent, and orphans, placed under the charitable provision of an institution for the care of infants. As a general charity for all poor children, we decidedly object to them. Home, as Mr. G. well shews, is certainly the proper place for children of a tender age, and it should only be superseded where it is not such as it ought to be, or supplied where it cannot be had. Besides, we ought not to overlook the good of the parent in attempts to do good to the child. This point is well put by Mr. Grinfield.

"I cannot conceive of a greater injury that any man can do to another, than to save him the trouble of attending to his own duties; and if any duties be less fitted than others to be discharged by proxy, they are those of a mother towards her infant children. No advantages which may accidentally arise from allowing more leisure or opportunity for work, can, in my opinion, possibly compensate for this inroad on domestic duty. The most virtuous of the poor are those which pay the most attention to their young children; and to attempt to stand between them and their offspring, by sending them to Infant Schools at this early period, is, in my view, to do an irreparable injury to their motives for prudence and sobriety.

"It might have been hoped, that the great and acknowledged evils arising from our poor laws, would have taught the people of this country the danger and difficulty of intermeddling with those laws of Nature on which the whole fabric of society is reared; but attempts

like these are calculated to bring about the very mischief which they seek to remedy. By doing away with the necessity of watching over their infant children, you destroy a moral habit in their minds, which is of infinitely greater value than any that can be planted in its stead. You teach the poor to be always expecting help from others, instead of depending on their own energies and exertions. You remove the greatest of all restraints on vice and profligacy—the presence of their young children; in a word, by this unnatural derangement of their domestic economy, it is hard to say, how many evils you may occasion, whilst you are pursuing the phantoms of your benevolence." Pp. 7, 8.

This part of our author's discussion has been particularly animadverted on with ridicule by the *Edinburgh Review*. The Reviewer cannot help smiling to find Mr. G. entertaining the notion, that the presence of children acts as a restraint on the vices of parents. Was the Satirist then so very ignorant of human nature, when he appealed to a respect for the childish age as a powerful moral restraint?

"Maxima debetur puero reverentia: si quid
Turpe paras, nec tu pueri contempseris annos:
Sed peccaturo obsistat tibi filius infans."

If an illustration of the fact be needed, let the reader call to his recollection the beautiful picture which the Greek historian has given of the reluctance of Aristagoras to speak his proposals of bribery in the presence of the daughter of Cleomenes; and, the child being permitted to remain during the interview, the influence which her exclamation, "Πάτερ, διαφθερεί σε ὁ ξείνος, ἢν μὴ ἀποστὰς ἴης," had in diverting the father from a compliance with the seductive offers of the Milesian rebel. All parents indeed, however depraved themselves, must wish for the respect of their children; they will naturally, therefore, in many cases, avoid the shame which attaches to acts of criminality done in the presence of those whose respect they desire, if they have no higher motive for a correct conduct.

The elementary schools in Mr. Brougham's plan are the National Schools without religion; and happily the good sense of the country does not render it necessary that this part of the plan should now be debated; as the latter have been triumphantly established, and are spreading, it may be trusted, a wholesome counteraction to that moral atrophy which it is so sedulously attempted to produce among the people by a debauch of their intellectual powers. Mr. Grinfield both points out the importance of giving a proper bias to the character in a course of elementary instruction, and exposes Mr. Brougham's inconsistency in making his "Elementary Schools" introductory to those for adults.

"If Mr. Brougham," he says, "is serious in his wishes to give the labouring classes a *scientific* education, nothing can be more absurd than

to confine the Elementary Schools, at which they must be previously educated, to the mere objects of reading and writing. It is plain that such schools ought then to be brought into harmony with such an object, and that the previous culture and improvement of the mind should correspond to his ulterior designs. But in the present want of all proportion we can regard his scheme as nothing better 'than the baseless fabric of a vision,' as happily quite beyond his or any man's power to accomplish on a large and permanent scale; but calculated, so far as it can be accomplished, to alarm all sober and prudent persons amongst the middle and upper orders of society, and to render the labouring classes uneasy, unhappy, and dissatisfied." P. 24.

The Edinburgh Reviewer of Mr. Grinfield's pamphlet meets this charge of inconsistency, with saying, that the hiatus between school and college is quite assumed by Mr. G.; as no one ever proposed, that "the child should go to sleep when he had learnt to read." But who does not see that the hiatus complained of by Mr. G. is a *hiatus in Mr. Brougham's plan*,--an inherent defect in the plan itself, which renders it incomplete and inadequate to its professed object? He does not complain that Mr. Brougham sends the child to sleep, but that he does *not provide* the means for keeping the child awake during the lecturing which he is afterwards to undergo.

Mr. Grinfield afterwards proceeds to state his objections to the scientific instruction of the mechanics. He professes himself friendly to the general instruction of the people, but suggests that it should be directed to moral rather than to scientific subjects. He would have their intellectual wants supplied rather by parochial circulating libraries, consisting of works of history and biography, and general literature, than by itinerant lecturers discoursing on "the mysteries of steam and gas," and "the theories of Malthus or Ricardo." He considers moral and literary subjects more adapted to the mental improvement of the mechanics, as affording a diversion to their minds from their regular employments, and circulating libraries a better vehicle of instruction for them than public lectures, as being of a domestic nature.

"Nor can I agree with Mr. Brougham in thinking, that any great benefit will accrue to the working classes from studying the crabbed doctrines of 'political economy,' nor 'from expounding to them the true principles and mutual relation of population and wages.' (p. 5.) Whatever abstract truth may be contained in such speculations, I would, with all deference, submit that they are likely to produce very little practical benefit. It is not likely any poor man could be deterred from a premature or imprudent marriage from making himself acquainted with the theory of Mr. Malthus, though a lively and animated story which displayed the evils of such an imprudent connection might *possibly* produce a salutary effect. Still less am I inclined to admit with Mr. Brougham that 'every topic of politics, party as

well as general,' should be forced on the attention of this part of society; or 'that the abuses which through time have crept into the practice of the constitution, the errors committed in its administration, and the *improvements which a change of circumstances require even in its principles*, may most fitly be expounded in the same manner.' (p. 5.) I am as much a friend, I trust, to the civil and religious liberties of my country, as Mr. Brougham, or any of his Northern allies; but there is a time and place for all things, and it is very clear that no moral or political benefit could arise to the community from bringing such topics under the *especial* notice of our mechanics or artizans." P. 19. * * * * *

"But the advantages of reading at home by the cottager's fire-side, and in the midst of his own family, is so very apparent, if compared with any sort of 'association' or 'club,' that I am surprised to find Mr. Brougham giving any sanction to such tumultuous assemblies. (p. 8.) It is scarcely possible to think that any prudent or sensible master would encourage or countenance such meetings of his workmen; but if any could be so foolish or absurd, I doubt not that a 'strike' would soon awake him from his reveries." P. 20.

Upon both these points we entirely agree with Mr. Grinfield. If the draughts of science administered to the mechanic in the evening lecture could supersede his potations of beer and spirits at the ale-house, something might be said in favour of the lecturing plan; but we rather think, as Mr. Grinfield does, that slaking his literary thirst at the "Institute," will be no unnatural prelude to the analogous wants of the palate and the stomach; and that Dr. Birkbeck's "Intire," will be found by no means unfriendly to Mr. Whitbread's or Mr. Buxton's.—It is an evil, indeed, in itself, to accustom those with whom the physical strength of a free country is, to feel their numerical importance by combining them into masses. It is calculated to give an undue preponderance to the democratic part of the constitution, which is already sufficiently strong. It is enough that every man knows himself to be perfectly free in his country, and that his rights are as secure to him as those of the most powerful; it is more than enough for the peace and order of the community, when he learns to view the rights of the individual through the magnifying medium of the vast body to which he belongs. And this, we think, must be the tendency of an organized system of Mechanics' Institutes.

We have expressed our opinion, in the opening of this article, on the sort of education which alone deserves the name. If the mechanics, then, are to be generally educated, the preference ought to be given to that course of instruction which prepares both the heart and mind. As a knowledge, therefore, of history and moral philosophy, is of more general application to all the powers of the soul, it ought to take precedence in a system of education. We do not, at the same time allow, that these studies ought to form subjects of *public lectures* to the

mechanics. While they are the most important of human pursuits, they are also the most difficult, as requiring the vigorous exercise of the judgment, together with a candid and impartial devotion of the mind to the investigation of truth. "A child may become a mathematician, but cannot be a moral philosopher." But without their being cultivated as sciences, history and moral philosophy, if pursued only through the channels of miscellaneous literature, are capable of imparting much practical wisdom, and strengthening the character; while the information which they convey, as relating to matters of life and conduct, is that which must be most generally attractive.

The *independence*, however, of the whole plan of the proposed education of the people, on the co-operation of the upper orders, appears to Mr. Grinfield the most suspicious feature in it. The severance which it is thus designed to produce between the upper and lower orders of society, is very justly reprobated by him.

"Friends as we are to civil and religious liberty, we really cannot perceive what injury could possibly arise to the poor from a continuance of this interchange of kindness; and circumstanced as society is in this country, in which the various ranks insensibly fall into each other, it does not appear either practicable or expedient that the knowledge and improvement of the labouring classes should not, in a great measure, be derived from the aid and munificence and encouragement of their employers.

"To attempt to prevent such influence is neither just nor practicable; a man must gain his knowledge and opinions from some quarter, and if not obliged to his employer, he must be influenced by the hiring lecturer to whom he listens. If the education of the labouring orders is not to produce confusion and jealousy, it ought to harmonize with that of the upper classes of society; to attempt to keep them distinct is to set them at variance with each other; I am quite at a loss, therefore, to understand the morbid jealousy of Mr. B. on this subject. 'I really should be disposed to view,' says he, 'any advantage in point of knowledge gained by the body of the people, as somewhat equivocal, or at least as much alloyed with evil, if purchased by the increase of their dependence on their superiors.' (p. 16.) I shall only add, that, without wishing for any servility from the poor, it is fervently to be hoped that the moral influence which God and nature meant to be possessed by the richer and more educated classes of society should ever be retained, and that it should exert itself exactly in proportion to the extent to which the education of the labouring orders is carried." P. 22.

But without entering into a consideration of the necessity of there being a *moral* influence somewhere in a community, for the preservation of good order and mutual subserviency among its various members, it is evidently unsafe that a power should be lodged with the poor majority, in such a manner that the wealthy minority have no controul over it. To preserve the

equilibrium of the state, it is at least necessary that the latter should act at a *mechanical* advantage. But this advantage is lost, when the lever, which connects the two powers, is disjointed and broken.

The remainder of Mr. Grinfield's pamphlet relates to the mode by which he thinks it advisable to meet the circumstances of danger, into which the modern empirics in education are preparing to hurry us headlong. He recommends a steady and judicious support of the national system of education already established, in which intellectual improvement is made subservient to religion and attachment to the laws and institutions of our country. And to render the schools of the National Society more effective, he advises that they should be connected, as much as possible, with the ancient and endowed charities of the country, and with some establishment of manual industry, such as the cultivation of a garden, or the employment of a factory, as well as with parochial libraries containing not only religious books, but, with these, others of a lighter character, such as popular voyages and travels. At the same time he recommends the establishment of circulating libraries of a larger description, in all large towns and cities, for the general use of the working classes; and that the wealthier orders should encourage the formation of such institutions by their personal superintendence.

"It is evident," he observes, "that Mr. Brougham and his friends are intent on carrying forward the education of the people on certain principles peculiar to those 'who hold the same doctrines' in politics and theology; and it therefore becomes those who do *not* hold the same doctrines to put themselves into the posture of self-defence. The National Schools for the instruction of the labouring orders in the principles of the Established Church, are the natural bulwarks to which we must look for the permanence of our present institutions, whether civil or ecclesiastical; and it is more than ever requisite that these schools should be encouraged and supported by those who do not desire any great and fundamental alteration in our present system of government. If my observations are correct, these schools may now be said to be *in a state of siege*; they are encompassed on every side by those who are attempting to introduce a different course of popular education. The project of *infant* schools has been chiefly brought forward by men who have always shewn themselves hostile to the National Society; and that Mr. Brougham's '*adult schools*' are altogether supported by the same party is matter of public notoriety. Under these circumstances nothing but a most effective support of the '*National System of Education*' will enable it eventually to make head against such a powerful opposition; an opposition which is founded on the most plausible and fascinating theory, but which, if successful, must turn the whole tide of popular education against our present national establishments." P. 29.

These recommendations are highly important, and we trust

they will obtain that attention from the public to which they are intitled. Those who are lending themselves to the destructive projects of ambitious innovators, deluded by the specious lure of universal benevolence; who are inclined to accept Mr. Brougham's *hobby* as a compensation for the palladium of their religion and liberty; and, in the simplicity of their hearts, are dancing round the fatal machine,

"funemque manu contingere gaudent;"

may take warning from the hollow sound emitted from its sides, and beware how they admit its armed brood into their strong holds. If they do unfortunately yield themselves a prey to the sophistry of a second Sinon, they will only have the mortification to behold him hereafter rioting in the triumph which he has achieved over their weakness; and the terms, in which the Trojan laments the sad delusion of his countrymen, will then but appropriately express their own indignation and sorrow.

"O patria, O divum domus Ilium, et incluta bello
Mœnia Dardanidum! quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedere.
Instamus tamen immemores cæcique furore,
Et monstrum infelix sacrata sistimus arce."

MISCELLANEOUS.

AN APOLOGUE.

To the Editor of the Christian Remembrancer.

SIR,

WITH your permission I shall be glad to lay before your readers a narrative of some leading events of my life, which to me appear worthy of being recorded. Whether in what I am going to relate there is any thing peculiar to myself, or whether it is calculated to do good to others, each of your readers must determine for himself.

I am the son of respectable parents, carefully educated and indulgently brought up. My father was a man of good principles, though not at all times of perfectly conformable practice. My mother,

"All angel now, and little else than all,

"While yet a mourner in this world of woe,"

watched me with an anxious tenderness, which, from the moment of my birth until that of her own death, so totally absorbed every consideration for herself, that it became in truth the actuating principle of her existence. I *now* understand the value of such a friend and director; and while I lament my former insensibility to the extent of the obligations which bound me to her, I render that justice to her memory which ought to have been more uniformly paid to her merits while alive. But enough with respect to my feelings: I

will now proceed to relate those circumstances of my life, which appear to me the most surprising. The first fourteen years of my life were passed among boys of my own age, and in the manner which is usual with such. We were in general thoughtless enough. About that time, however, my mind, which had been hitherto exercised almost exclusively upon outward objects, began to turn its contemplation inward upon itself. Many were the new discoveries which I daily made, and the new sensations which they excited. About a year after the time which I have just mentioned, an occurrence took place, which to many, perhaps to most who read this narrative, will appear utterly incredible; some may esteem what I am about to relate a daring fiction, and others may express a doubt as to the sanity of the narrator's intellects. I do, however, most seriously avouch the truth of the history. When, to the best of my recollection, I was between fifteen and sixteen years of age, I discovered that I was incessantly borne along by a power beyond my controul, and from which I at once became sensible it was impossible I should ever escape. Incessantly I felt myself driven forward; day and night its action was exerted upon me. During the hours of sleep, indeed, my consciousness of the impulse, which carried me so irresistibly forward, was interrupted; but on awaking I became immediately sensible that while I slept the action of this power upon me had never ceased. The same demonstrative conviction I have ever since retained; and the impression becomes, if possible, more profound and fixed every passing day. I do not precisely remember what my sensations were on making the discovery that I was under this wonderful influence. Some slight degree of youthful wonder was excited, but, as far as I can recollect, neither regret nor fear. Since that period, indeed, the sense of my situation has occasioned both in a painful degree. My persecutor, for so I must call him, has never yet displayed himself in any visible shape. I cannot describe what I never saw, and what I believe to be an incorporeal existence. Sometimes, indeed, I have amused myself with fanciful representations of his shape; and that in which, for want of a better, I am most disposed to acquiesce, is the image of an old man, whose eyes appear to throw light upon every thing which they encounter; if I may so express myself, to look through every thing. So little reliance have I, at the same time, upon the correctness of this representation, that I have been sometimes tempted to think that the impulse and controul to which I believe myself subject, as well as the being from whom they proceed, exist only in my disordered fancy; but, alas, the *reality* of the influence is visible from its *effects*. My looks are visibly changed; and though my health is but little impaired, my strength begins to give way before this incessant persecution, which has subsisted during the better part of half a century; and in the sincerity of my heart I profess to think will never end till I am in my grave.

One circumstance, perhaps the most remarkable of all, is still to be related. Though I am thus uncontrollably driven forward, (I can find no word which better expresses what I am subject to,) and though I am, generally speaking, aware, that my invisible superintendent is

tracking my steps as the blood-hound pursues his prey, I am not disabled from the pursuits of learning, the occupations of business, the pleasures of domestic privacy and friendship, or any of the various avocations connected with my station in life. To do my pursuer justice, although he constantly urges me forward, admitting no refusal to proceed, he yet allows me for every lawful purpose and employment, if not as long an interval as I could in all cases desire, yet as long as, if well employed, I am compelled to admit, is sufficient to effect it. In spite of repeated warnings, I sometimes give way to the temptation of omitting to do many important things at the moment when, although not allowed to stop, I yet have power and opportunity to effect them. Sad are the consequences and certain the repentance which follow every such omission; it is then that I become most painfully sensible of the destiny which pursues me; it is then that my invisible attendant seems to take a malicious pleasure in punishing my neglect, by hurrying me in a moment out of reach of the advantage which he before would have suffered me to secure; and seldom does he return again so nearly by the same road, as to place it a second time in my power. Soon after my becoming sensible of the strange and unceasing influence to which I was subject, I took notice of a person who had been one of my mother's principal friends. He was, indeed, her almost constant companion; and she had taken infinite pains to make me inherit her sentiments. On the day of her death, in particular, I recollect that she exerted her little last remaining strength to recommend and inforce my cultivation of a more intimate acquaintance with one who had always been her friend; and who, at this solemn hour, had proved himself both able and willing to console and sustain her. Her recommendation was received with respect; but after her death it was not followed, although my invisible attendant, as he urged me forward, forcibly impressed upon me its wisdom and propriety. As the person of whom I have spoken was my mother's friend, I had never despised him; but I had neither revered him nor sought his acquaintance. In fact, as he was never spoken of in the circles which I frequented, he was almost forgotten. At the time I speak of, however, he presented himself to my notice, and excited more of my attention. There was a sweet impressive sanctity in his appearance, which carried at once a conviction of its sincerity to the heart; a conviction which a more intimate acquaintance with him served to confirm beyond a doubt. I now began to remark those features which my mother had described to me as so engaging; and while I reproached my own blindness, in not having observed them before, it was a matter of great surprise that he, after so many years, should still continue unchanged. As soon as I evinced a desire for his friendship, this excellent person displayed the utmost readiness to receive me; and when I recollect how little I deserved it, I am still astonished as well as deeply affected by his condescension. This was the happiest event of my life; he has taught me many truths of which I was ignorant; he has removed my prejudices, raised my views, brightened my hopes, and, I hope, improved my heart. On one particular occasion I remember, during a long and dangerous illness, this true friend exerted himself, and with complete success,

to dispel a dismal apprehension under which my mind was sinking. Although I had been now for some years sensible of the invisible power which every where attended me, and so strangely impelled me forward, I had little if at all considered whither it would in the end conduct me. But during the illness which I have spoken of, the compulsory speed of my progress appeared to be very much increased. Whether this was really the case, or whether it was an imagination arising from the infirmity of disease, I cannot precisely tell; but it excited me to consider—Whither am I thus driven, and where will this terminate? What I have now to relate is singular; but it is nevertheless true that I now observed, what I had not before, that my persecutor was driving me towards a place of a most dismal appearance. The place itself I saw distinctly; and some of its extent, a very little way in however, was visible to me. But a cloud seemed to hang over the rest; I could penetrate no farther; I knew not what to make of it, excepting that such a place lay before me, and that by the powerful control to which I am subject I was driven continually nearer to it. In the perplexity and distress which this occasioned, I had the happiness to find a friend indeed in him whom I had so lately sought out. He explained to me the mysteries which were concealed behind the cloud. He did not, with a false delicacy, or a false humanity, attempt to hide from me that I was hastening towards this spot, which at a distance appeared so gloomy and so dreadful; but by the truest philosophy, and with an authority which seemed natural to him, he corrected my mistaken conceptions as to its character. As upon our first entrance into a dusky room, we can discern nothing as to its extent or shape, but our eyes by degrees are enabled to penetrate the darkness with which they are become familiar, so did the cloud over the place of my destination clear and break away, as this my guide and friend taught me how to look at it in a proper manner. He clearly shewed me that the extent of the darkness was very trifling, and that beyond it was a region of an utterly different character; the flocks feeding, the sun shining, the rivers full of water; all happiness and all repose. Thus, though the discovery of the gloomy spot, to which an invisible hand was constantly driving me forward, had for a time robbed me of my repose, the information imparted by my kind instructor restored me to hope and confidence and tranquillity. Though I am every day more sensible how rapid my progress is, yet with the light which I now enjoy, I regard it without dissatisfaction. My true and constant friend continually opens fresh avenues to hope, and teaches me to look out towards a prospect which all the limners in the world would fail in an attempt to pourtray in its entire extent and magnificence. We are now seldom apart; I am never wearied and never uninstructed in his society. In short, by my intercourse with him I am every way a gainer. He is much older than I am; but as he is vigorous, and betrays no token of age, while I am much decayed and weakened by the incessant and harassing pursuer, who never slackens his pace, my friend will undoubtedly survive me; in that case, my hearty desire is to die in his arms; and that, as he attended my mother's death-bed, and closed her eyes, so he may receive my last breath,

and also close mine. Thus, kind and attentive reader, I have intruded myself upon you to relate some passages of my most singular history. But is it singular? Before you answer, suffer me, in my capacity of a Christian Remembrancer, to put you in mind that *you* also are hurried forward by TIME; make then RELIGION your friend; for, beyond THE GRAVE, ETERNITY awaits you.

B.

POLITICAL RETROSPECT.

In contemplating the present state of Great Britain, we find especial cause for self-congratulation. During the first years which succeeded the war, we experienced much privation and inconvenience necessarily resulting from the great change which affected all our relations both external and internal. Hence, the blessings of peace were for a time not felt, or not duly appreciated; and notwithstanding the burdens which war entailed upon posterity, some of us were sufficiently selfish and short-sighted to desire the return of war. But, since the course of events has removed many of the evils arising out of a state of protracted warfare, and we now reap the substantial fruits of peace, no one is insensible of their value. Among those fruits we are disposed to reckon the benefit accruing to commerce, as not the least important. During the war, our commercial intercourse with other nations was unavoidably subject to many restraints, which peace has enabled us to remove. We are now no longer lured in laying the foundations of our commerce in monopolies, and guarding it by restrictions;—we no longer expect wealth from the poverty and ruin of our neighbours; on the contrary, we seek to establish a commerce which is reciprocal; “which, whilst it is, under the blessing of Providence, a main source of strength and power to this country, contributes in no less a degree to the happiness and civilization of mankind.” The flourishing state of every branch of our domestic trade, and of the silk trade in particular, which now successfully competes with continental manufactures, is a striking proof of the advantage of the liberal system now pursued by Government. Indeed, the general contentment which pervades all classes; the increase in every quarter’s revenue, particularly in the Excise—the measure of consumption—as consumption is commercial prosperity—incontestably demonstrate the healthiness of the State. The country seems to have received an accelerating impulse, and to be advancing in a course of prosperity, which shall exceed all that is gone before, as much as the present exceeds all past expectations.

But it is not only in our commercial relations that we are benefited by peace. In that feverish state of excitement, which extensive warfare superinduces, Ministers, and indeed men

in general, are but little inclined to apply themselves to the correction and amendment of any branch of domestic policy. It is, then, to a state of peace we are indebted for the consolidation and amendment of some parts of our criminal code; for the improvement of prison discipline;---for the increased attention paid to the reformation of criminals;---for the regulation of the police, and the consequent diminution of crime;---for the better regulation of juries, whereby the purity of their election is placed beyond suspicion, and the moral weight of this strong arm of the executive is much increased;---for the diminution of expense in legal proceedings by the abolition of certain stamp duties and frivolous writs of error;---and lastly, though not the least important, for the extension of education among the lower orders.

It is gratifying to know that Ireland begins to share in the general prosperity. British capital is finding its way into that country, and, consequently, employment for the labouring classes is multiplied and increased: hence, want with all its concomitant evils is in some measure disappearing. We are satisfied that the condition of Ireland, if she is saved from the oppression of another Catholic Association, will rapidly improve. It was a singular assertion that tranquillity was restored to Ireland by the Catholic Association. It could only be such a tranquillity as is produced by a power, which it is impossible to resist, and which therefore procures a ready unreasoning obedience. With an army of 30,000 men, assisted by the influence of 2,500 priests, this society collected throughout the country what was termed "a rent," but which, we apprehend, many of the payers looked upon even in a harsher light. It was indeed voluntarily paid, for there was no legal process by which it could be demanded, but there was certainly a moral compulsion by far more effective. Nor was this the only object of the Association. It was constituted, to use the words of their own address, to "redress all grievances, local or general, affecting the people of Ireland." And the particular plans proposed, did not fall short of this comprehensive object. They undertook the subject of Parliamentary Reform;---the repeal of the Union;---the regulation of Church property;---the administration of Justice. Assuming alike the powers of the Crown, the Legislature, and the Executive, they despised those checks with which the wisdom of the British constitution has surrounded the latter. We believe posterity will read with astonishment that it was discussed for four nights in the British House of Commons, whether the Catholic Association should be suppressed.

There is nothing in our present relations with foreign powers which affords cause to fear that peace will be disturbed. Although the great and extraordinary changes, which have happened in the governments of Spain and Portugal within the

last three years, have been obstacles to the adjustment of some subjects of discussion which have arisen with each, our friendly relations have been carefully and effectually maintained. The contest between Spain and her South American colonies may be considered as terminated; for Peru, the last possession of the mother country, is free. The former greatness, and the present humiliation of Spain, will form an interesting contrast in the history of nations. Philip the Second, of Spain, besides his Spanish and Italian dominions, and the kingdom of Portugal, the Netherlands, and Holland, enjoyed the whole East-Indian commerce, and monopolised the products of the American mines. Where is now this mighty power, against whose ambitious projects the other states of Europe sought safety in leagues and combinations? To despotism in governments, intolerance in religion, and monopoly in commerce, the historian will ascribe its fall. We will not trace the events which have despoiled Spain of her vast possessions, but undoubtedly the power she so long possessed, of obtaining from her colonies the precious metals, without making any adequate return, was the principal cause of her weakness and her fall. The wealth of America did not urge her to activity in trade, but ministered to her indolence. It came not, like the genial rain, to cherish abundant harvests, but like the mildew which annihilates every germ of vegetation. For by it, without any exertion of her own, she obtained the manufactures of other nations. But the wealth of her colonies being now withdrawn, Spain must now rely upon her own resources. And what are they? Without commerce---without credit---with a distracted government---a superstitious, ignorant, and divided people---a lawless soldiery---protected from internal disorders by the presence of a foreign force---she exists a melancholy monument of the effects of this government. She can no longer hope to regain her lost colonies. Every day their independence becomes more firm; the commercial intercourse between them and this country and the United States increases their wealth, while the friendship between Great Britain and these states shields them from the attacks of great continental powers. Ferdinand haughtily refuses to recognise the independence of the South American provinces, while they manifest that they are *free*, by insulting his flag within gunshot of the Spanish coasts.

Throughout the continent there appears to be a growing spirit of enquiry into matters of government, which is openly denounced by the several sovereigns and zealously watched. The governments of the continental states are not constituted so as to adapt themselves readily to the varying temper of the age; the French constitution, indeed, possesses some of the requisite elements, but it is yet in a low and imperfect state. We know that the condition of mankind is progressive, and

experience has clearly shewn, that that government, which accords not with the feelings and knowledge of a people, cannot long exist. Amidst this conflict of opinions, we can turn with pride and satisfaction to view the British constitution. We see around us states shaken and convulsed and almost struggling for existence, whilst our own constitution stands erect, and so far from shewing any sign of decay, appears only to acquire strength by continuance.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

ALFORD AND SPILSBY DISTRICT COMMITTEE.

Tenth Annual Report.

THE Committee, after returning their sincere thanks to the numerous supporters of this Institution, beg leave to inform them, that in the course of

the year ending December 31, 1824, books and tracts to the amount stated below have been issued from their local deposit, viz.

	Bibles.	Testaments.	Prayer Books, &c.	Other bound books.	Tracts, half bd. &c.	Total.
	108	139	403	233	1147	2030
Issued in the nine preceding years	823	1382	1966	2120	21424	27715
Issued from the commencement of the Institution in 1815, to Dec. 31, 1824	931	1521	2369	2353	22571	29745

General Abstract of the Receipts and Disbursements of the year 1824.

RECEIPTS.			DISBURSEMENTS.		
	£.	s. d.		£.	s. d.
By Balance at Audit in Jan. 1824	83	2 1	By Benefactions to Parent Society	26	16 8
By Amount of Donations	2	2 0	By Payments to Society for Books	81	17 10
By Amount of Annual Subscriptions	77	4 0	By Payment of Subscriptions to the Society	21	5 3
By Subscriptions to Parent Society	21	5 3	By Printing Expenses	1	16 0
By Books sold to Members	20	10 9½	By Carriage, Letters, &c.	4	10 0
From a Member for Books had from the Society	3	7 0	By Rent of Depôt	3	0 0
By Subscription (addl.) of T. Coltman, Esq. for a Monument to the late Bishop of Calcutta	9	9 0	By Payment for Books had by a Member from the Society	3	7 0
			By Subscription for a Monument to the late Bishop of Calcutta	9	9 0
			By Balance in hand	64	18 4½
Total	£217	0 1½	Total	£217	0 1½

Twenty-three Schools within the limits of this Committee, containing 990 children, are either wholly or in part furnished with Books from its local Deposit, at Alford; and there are three Parochial lending Libraries; at Alford, at Bilsby, and at Sutton-le-Marsh, where the books are reported to be in good condition.

In the course of the past year, this Committee has experienced a great and almost irretrievable loss in the death of the Rev. Mr. Wayet. To every project which afforded a reasonable hope of extending the influence or usefulness of the Society for Promoting Christian Knowledge, his best endeavours were promptly and zealously

given; for he considered the Society as a most faithful daughter and hand-maid of the Established Church,—and to that Church he ever looked up with all the reverence, affection, and devotedness of a most dutiful son.

The Committee, at its annual Meeting in January 1824, made a grant of one pound to the Workhouse in Alford; which sum was to be expended by the Minister of the parish, in the purchase of such of the Society's books as he might think good to select, for the use of the poor persons dwelling there.

E. DAWSON, } Secretaries &
FELIX LAURENT, } Treasurers.
Alford, March 3, 1825.

BATH AND WELLS DIOCESAN COMMITTEE.

THE Diocesan Anniversary of this Society, and, at the same time, of the Societies for the Propagation of the Gospel in Foreign Parts, and for the Education of the Poor in the Principles of the Established Church, took place, July 6th, at Bath, under the immediate sanction of the Lord Bishop of the diocese. The company assembled, as usual, at the Town-Hall, at which his Lordship and the Archdeacon of Bath arrived about eleven o'clock; from whence the procession moved to the Abbey, to attend divine worship. An impressive discourse was delivered by the Rev. Mr. Ellison, vicar of Huntspill, late Fellow and Tutor of Baliol College, Oxford, from Luke ii. 34. The preacher commented on his text with great eloquence and effect, by pointing out the various difficulties attending the interpretation of the New Testament, and the consequent necessity for help and instruction to the children of the poor. He adverted to the close analogy which, in this respect, subsists between the attainment of human arts and sciences and the due understanding of the Christian religion; and made it evident that the best introduction to the knowledge of the Scriptures is accustoming the youthful mind to the devotions of the Church of England

Prayer-Book. He then insisted on the duty which belongs to every member of the Church, of extending its blessings to our foreign dependencies by means of the Society for the Propagation of the Gospel; and concluded his discourse by an earnest call on his hearers to meet the peculiar dangers of the present times by making religion the foundation of all other knowledge.

After church, the procession returned to the Town-Hall, where the Bishop having taken the chair, and the usual prayers having been said, the Diocesan Report of the Society was read by the Rev. Mr. Whitehead, the secretary. It presented a very satisfactory account of the progress of education in the diocese of Bath and Wells; and contained a far more accurate return of schools than had hitherto been received. It appeared that there were not less than 20,000 children contained in the various National and Sunday Schools in the county of Somerset. The number of books, especially of Prayer-Books, sold during the past year, was highly encouraging; and, in short, every part of the Report was such as brought with it the most gratifying intelligence to the friends of the Church.

In the Report of the Bath District,

a very important particular was announced, viz. that the Parent Society, at the recommendation of this Committee, had agreed to place works of a superior nature on their catalogue, on the subjects of art and science, trade and manufactures, to meet the wants of our ingenious artizans and mechanics. The announcement of this intelligence was received with the greatest delight by all present, who recognized in these tidings the natural completion and fulfilment of those Parochial Libraries, for the origin and establishment of which the public are in a great measure indebted to the Bath Committee.

The Report was followed by a speech from the Rev. Mr. Brymer, who recounted from his own experience, as a parochial clergyman, the various benefits derived from the District Associations; but more particularly from the establishment of Parochial Libraries for the use of the poor. The only bar to their complete success was the want of a greater variety in the books. It gave him pleasure to reflect, that the Bath Committee had a great share in originating such institutions.

The allusion called up the Secretary of the Bath District, the Rev. Mr. Grinfield, who forcibly described the rapidity at which popular education is proceeding, and observed, that though he had been blamed by many as pushing the education of the people to an unnecessary extent, by the project of Parochial Libraries in the year 1817; yet now he had been stigmatized as "the champion of ignorance," for not immediately falling in with the scheme of "Mechanics' Institutions."

The Bishop of the Diocese, with great feeling, paid a handsome compliment to the Bath Secretary for his public services, which was received with marked applause by all present.

After the several resolutions relating to the Christian Knowledge Society had been disposed of, (amongst which the most important related to a new district to be formed in the Bedminster deanery), the Report of the Society for propagating the Gospel in Foreign Parts was read by the Diocesan Secretary, the Rev. Mr. Mount. It exhibited

a view of the recent proceedings of this Society, in every part of the British colonies and dependencies; but more especially in the West and East Indies, and at the Cape of Good Hope. It dwelt, with great effect, on the benefits to be expected from the Church Establishment, as it related to the planters, and the slave population in our Western Islands. The Report was highly satisfactory, as it presented an increase of more than forty members in this diocese during the past year. In the course of the Report, Mr. Mount earnestly recommended to the support of the public, the sister "Society for the Conversion of Negro Slaves."

The Archdeacon of Bath moved that the Report should be received; and represented the various parts of the British empire, which called for the christian efforts of this Society. He pointed out the claims of the Negro and the Hindoo; of the follower of Mahomet and the worshipper of Bramah; and concluded his animated Address by calling on all present to lend their exertions to these national undertakings.

He was followed by R. B. Cooper, Esq. M. P. whose speech related principally to the benefits to be derived by our West-India slaves from the diffusion of Christianity amongst them.

The thanks to the Preacher were moved by Mr. Mount, who alluded to their early academic intimacy, and congratulated the Right Rev. Chairman on this accession of talent and virtue to his Lordship's diocese.

The various other motions of thanks were afterwards disposed of: and at four o'clock the friends of these Societies met at York-House at dinner. The assembly was more numerous than on any former occasion, consisting of more than sixty of the gentry, clergy, and inhabitants of this city and neighbourhood. The Bishop, as President, was ably supported by Sir W. Cockburn, the Vice-president; the Archdeacon of Bath; R. B. Cooper, Esq. M. P.; Col. Daubeny; T. Meade, J. Serers, J. Gunning, R. Langford, J. Phillott, J. A. Wickham, G. Sheppard, J. Wiltshire, — Douce, Esqrs.: Rev. Messrs.

Barter, Phillotts, Barnard, Palmer, Madan, Carter, Marriotts, Dudding, Doveton, Rous, Royle, Baker, Hawkins, Boodle, W. Batchellor, Seymour, Harward, Ellison, Brymer, Hammond, &c. The various Societies in connexion with the Established Church were the subjects of successive toasts given at the dinner. "*Prosperity to the Nation Schools*" being given, the Rev. Mr. Grinfield rose, and addressed the Meeting to the following effect:

"I trust, my Lord and Gentlemen, it will not be deemed impertinent if I venture to offer a few observations in connexion with the sentiment which has been now proposed. My excellent friends who have preceded me have directed your attention—the one to our duty of diffusing the blessings of Christianity and civilization amongst our colonies abroad—and the other to the state of the parochial schools in our country villages. It remains for me to call your notice to a less pleasing, but not less important topic—the present state and condition of popular education in our towns and cities, as regards the instruction of the people in the principles of the Established Church. It is in vain to deny, my Lord, that however interesting it may be to contemplate the peace and retirement of a rural life, yet that all great political and civil affairs are dependent chiefly on those who reside in towns and cities. It is amidst the busy scenes of our manufacturing districts, it is amidst the crowded population of our artisans and mechanics, that we are principally to look for the result of all public and national conflicts. If we consult history, we shall find that all great political changes and revolutions have ever been brought about by those who can meet together in large bodies, who can daily exchange their sentiments, and who can estimate their own power and influence on public affairs. And hence it is that the projects of bold and ambitious men have always been principally directed to this part of the population; and that they are so at present, it would be as needless to prove as it would be hopeless to deny. Cast your eye over our towns and cities, and you will acknowledge that the

crisis has now arrived when the powerful effects of popular education are about to be developed. It remains for you, Gentlemen, to discharge your duties at this important period by doing every thing in your power to give a salutary and beneficial tendency to these mighty operations. The adversaries of our present establishments in Church and State are using all their endeavours to turn the tide of education against us, and perhaps you will allow me to point out one of the principal means by which they hope to effect their purpose. It is this: they constantly represent the friends of the Church, and more especially the Clergy, as secretly hostile to the intellectual improvement of the working orders: they sow suspicions in the minds of the multitude, as if we were envious or fearful of the effects of popular education. Now, it should be our great and unceasing endeavour to destroy this prejudice, and to correct this misrepresentation. Let it be clearly understood, that so long as Religion is made the groundwork, we shall rejoice to behold the people rising in the scale of intellectual dignity; that we fear no increase of knowledge which is accompanied with moral improvement; and that we are anxious only to be their fellow-workers and assistants in this goodly endeavour to extirpate ignorance and to illuminate their minds.

"And here allow me to address some eminent tradesmen manufacturers whom I see present, (and amongst them I behold a gentleman from Frome, Mr. G. Sheppard, who is always ready to support the best and soundest principles.) Suffer me to impress on your minds the great and paramount duty of conciliating your workmen by representing to them that all classes of the community, whether laymen or ecclesiastics, have but one common and combined interest; that so far from wishing to keep them down in moral or scientific attainments, it is the earnest desire of their employers to behold them progressively advancing in the knowledge of arts and sciences—a striking instance of which has been embodied this day in the fact, that the Christian Knowledge Society has de-

terminated to place *scientific* works on its catalogue, to enable them to have freer circulation amongst the poor. Gentlemen, however misrepresented or vilified we may be, let us still continue to remain the faithful agents and ministers of the National Society for the Education of the People in the Principles of the Established Church; let us rise superior to these transient calumnies by conjoining re-

ligion with literature, by bringing arts and sciences into connexion with moral improvement. Thus shall we be remembered as the real benefactors of our age and country; and thus shall we most effectually resist that tide of prejudice which now threatens to sweep away all the remaining attachments of the working orders to our present civil and ecclesiastical institutions."

QUEBEC DIOCESAN COMMITTEE.

Annual Report.

THE Quebec Diocesan Committee of the Society for Promoting Christian Knowledge, have the pleasure of laying before the General Meeting, the Sixth Annual Report of their proceedings.

The public are aware, that the objects of the Society are blended, in this country, with those of the "National Society for promoting the Education of the Poor;" and the operations of the Committee may consequently be ranged under two heads—the circulation of books and tracts, and the diffusion of instruction upon the National system.

1. With regard to the former branch of their labours, the Committee have to report, that the demand for religious books continues to increase; and they confidently trust that the seed thus sown will be matured, by the divine blessing, into a rich and plentiful harvest. The amount of sales at the Depository since the last Report, is 127*l.* 5*s.* 0*d.*; and the *gratuitous* distribution in Quebec and its neighbourhood, has been greater than in former years. Books have been forwarded to the District Committee at Montreal, and to the Missionaries at Rivière du Loup, Drummondville, Ascot, Caldwell and Christie Manors, and St. Armand, in the *Lower*, and Adolphustown, in the *Upper* Province. Two schools of royal foundation in the townships of Melbourne and Eaton have also received a supply: and a selection of such as seemed most appropriate, has been presented to a

number of families, who have been sent as settlers to the Seignior of Nicolet, under the auspices of the *Emigrants' Society*.

As emigration from the mother country increases, new settlements are every day pushing themselves, as it were, (if the expression be allowable,) into the wilder and more uncultivated parts of the two Provinces; and the Committee beg leave to remark, that they have allowed no opportunity to pass of supplying the individuals who compose them with books, to the full extent of their means. Scattered indeed, as these people generally are, in small detached parties, and not unfrequently in single families, they are, in many instances, cut off from every means of religious instruction, except such as books can supply.—The inhabitant of a more populous or a more civilized country, can scarcely appreciate the treasure, which a person, so circumstanced, possesses in his Bible—his Prayer-book, the Tract, which contains the grounds and justification of his faith. And it cannot be necessary to comment upon the additional value which these books derive, and the additional necessity which exists for their extended distribution; from the dispersed members of our Church being incessantly exposed, on the one hand to the proselyting zeal, which must necessarily actuate the members of a church, where it is their belief that exclusive salvation resides; and on the other, to the ill-directed enthusiasm of itinerant secretaries.

The National School has, as usual, been furnished *gratuitously* with books, both as prizes, and for the daily use of the scholars, and this continues to be a heavy drain upon the resources of the Committee. The regimental schools here and at Montreal have been supplied at a *medium* rate, between the price charged to the public, and the charge to members of the society. *Gratuitous* supplies have also been furnished to the gaol, and to the asylum recently established for the parish poor—to the former, to the amount of about 3*l.*, and to the latter, to the amount of 2*l.* currency. The books at the gaol, with the exception of a few tracts of inferior value, which have been distributed in the different wards, have been placed, as a sort of Lending Library, under the immediate superintendence of the gaoler; and from his report, and that of the members of the Gaol Association, the Committee have sincere pleasure in being able to state, that the applications for them are continual, and that they may reasonably be expected, at no very distant period, to produce the most beneficial effects on the morals and habits of the prisoners.

The Report of the Parent Society for the year ending April 1822, which was received last summer, presents the same gratifying picture, as in former years, of progressively increasing means and extended usefulness. No other books have been received at the Depository during the past year; but the large stock on hand, alluded to in the last Report, is now nearly exhausted, and it is intended to send home, without delay, an order for a fresh supply. It is also in contemplation to apply to His Majesty's government for a farther supply of Bibles and Prayer-books bound up with the Testament, to be procured, as before, from the "Society for promoting Christian Knowledge," and intrusted to the disposal of the Clergy of the Established Church in the two Provinces; and the measure is the more necessary, as applications for books of this description, to a large amount, have been made to the Diocesan Committee, as well from other quarters, as from a "Bible and Common Prayer-Book Society," which

has been for some years established at Amherstburgh, in the Upper Province.

No remittance has been received this year from the District Committee at William Henry; but the sum of 4*l.* 1*s.* 1*d.* has been transmitted by the Reverend J. Reid, from Missisquoi Bay, and of 22*l.* 10*s.* by the Venerable Archdeacon Stuart, from Kingston; the District Committee at which place will commence its operations, as soon as the Diocesan Committee shall be enabled to furnish them with the requisite supply of books.

2. The Committee now proceed to the consideration of that branch of their exertions, which has reference to the diffusion of education upon the Madras system, and may be viewed in connexion with the designs of the National Society.

The first object which demands their attention, is the completion of the school-house. It is unnecessary here to recount the various obstacles, with which the Committee have had to contend, in the progress of the work, and they will confine themselves to the truly gratifying circumstance, that they are all at length surmounted. It will be recollected, that, at the period of the last Report, the contractor had failed in his contract; and though the Committee had a legal claim upon his securities for a penalty of 500*l.*, in consequence of his non-fulfilment of his engagements, yet, after mature consideration, it was thought the best—as assuredly it was the most liberal—course, not to institute a suit against the parties, and they accordingly took into their own hands the completion of the edifice. The immediate management of the work was intrusted to Mr. Tremain, and the Committee take this opportunity of publicly testifying the sense they entertain of that gentleman's kindness in undertaking, and exertion in executing a task, so replete with difficulties.

The expense has been much greater than the Committee could have foreseen—more than twice the amount of the original contract; but the work is considered by judges, at a moderate estimation, as worth at least 300*l.* more than it has cost, and the building is so neatly finished, as to be really an

ornament to the town. The two school-rooms for the boys and girls measure 42 by 30 feet each, and 10 feet in height, and the apartments for the master and mistress have every convenience, which could be wished. The Committee have been obliged to borrow the sum of 150*l.* currency, from the Quebec bank, upon the security of their president, the Lord Bishop, to enable them to complete

the building; and 40*l.* or 50*l.* more will be required to put up the fences, and defray other minor disbursements, which are indispensably necessary. It has not been possible to prepare for this meeting a detailed account of the whole expenditure, but the following general statement of the gross amount of receipts and disbursements may not be unsatisfactory to the Subscribers:

Dr.					
Received at various times from the Committee, including 150 <i>l.</i> borrowed from the Quebec bank,		£1073	6	7	
Received for the old guard-house		9	0	0	
		<hr/>			
Cr.			£1082	6	7
Cash paid to Contractor, who failed in the performance of his agreement	£386	5	0		
Expended under my direction, of which a detailed account will be rendered at the next general meeting	652	17	9		
Probable amount of outstanding debts <i>not yet settled</i> , about	40	0	0	—	1079 2 9
					<hr/>
			£	3	3 10
(Signed)		B. TREMAIN.			

(Signed) B. TREMAIN.

The Committee have the satisfaction of stating, that some material encroachments, which had been made by a few proprietors of ground in the rear of the school-lot, have been removed through the medium of the Advocate-general, whom his Excellency the Governor-in-chief was kind enough to employ for this purpose, at the request of the Committee. His Excellency has also been pleased to comprise in the original grant a small point, or corner of ground, running towards St. John's-street, from the north end of the school-house. The whole lot (as may be seen by the plan now on the table) is exceedingly valuable; and the Committee owe it as a debt of gratitude to his lordship, which they would be doing violence to their own feelings not to pay, to express, in the most public manner, especially on the eve of his lordship's departure from the province, the lively sense they entertain of his uniform attention to their wants, and desire to promote the objects of the institution, as evinced not only by the grant of

the lot in question, but also by his liberal and voluntary donation of 200*l.* towards the erection of the building, from funds at the disposal of the crown, and of 50*l.* from his own private purse.

The new school-rooms were opened, and the scholars transferred there from Hope-Gate in the beginning of last month, and the public annual examination of the children of both schools took place in the boys' school-room on the 15th, in the presence of his Excellency the Governor-in-chief and the Countess of Dalhousie, and a numerous and respectable meeting of the inhabitants. The total number present on the occasion, were—boys, 84; girls, 74—158; and the whole number now on the lists of the school is only—boys, 89; girls, 77—166, presenting a lamentable diminution of nearly one-half, since the last report. This great decrease of numbers is partly owing, perhaps, to accident, and partly to causes, to which the Committee will shortly have occasion to advert. The children, of both sexes,

were examined in reading, writing, and arithmetic, and the girls exhibited samples of knitting and needle-work, as on former occasions; and if the general result of the examination was not so satisfactory as might have been wished, it must be recollected, that the master and mistress are new to the system—that the irregular attendance of the children is an evil, for which no exertions on the part of the Committee have been able hitherto to provide an adequate remedy*; and that, even if they *do* attend regularly, the school is liable to continual fluctuations, as the parents of the children, who are principally emigrants, remove from Quebec every summer, with their families, to the Upper Province, or to the United States.

One branch of the examination, however,—and that the most important—was in the highest degree satisfactory—the answers of the children to the questions put to them by the Committee, from the Holy Scriptures, Crossman's Introduction, the Church Catechism, and other books of this description used in the school. These answers evinced, in general, a quickness and intelligence, not unworthy of persons of maturer age; and the Committee have, at the same time, sincere pleasure in reporting, that the manners and habits of the children appear to be progressively improving, and afford a truly gratifying proof of the beneficial effects of that religious instruction, which forms so essential a part of the national system.

The prizes to the girls were presented by the Countess of Dalhousie—who very obligingly undertook the office—and to the boys, under the direction of the Archdeacon of Quebec.—The indigent children, in attendance at the school, have been furnished with articles of clothing, since the last report, to the amount of 44*l.* 10*s.* 8*d.*, out of a fund, formed by the monthly payment of the small sum of one shilling, on the part of a numerous list of contributors.

* May, 1824; since which date there has been a great augmentation in the number of scholars, and a marked improvement in other respects.

The Committee must not omit to mention, that the Sunday school, alluded to at the last annual meeting, was opened almost immediately afterwards. It is in as flourishing a state, as could possibly have been anticipated by its most sanguine promoters, and is every day increasing in numbers, and improving in systematic arrangement.

The Committee have adverted to causes, which have operated to the disadvantage of the National School, and though they touch upon this topic with reluctance, they cannot omit, in justice to themselves, to mention, that more than *twenty* of the best scholars, all of them members of the Church of England, have already been removed to a school of more recent establishment, in this city; and they are bold to assert, whatever advantages, real or imaginary, may be derived from the change, will be dearly counterbalanced by a falling off in that knowledge, which is above all price—the knowledge of the “one thing needful:”—For experience has fully shewn, that to advance in this, with any thing like satisfaction, it must not be left to the chance instructions of parents or others, (who may—or may not—take any trouble about the matter,) but must be ingrafted, as it were, upon the very stock of the system of education, and interwoven with every part of its texture.

A letter has appeared before the public* from the SECRETARY OF THE BRITISH AND FOREIGN SCHOOL SOCIETY in England, in which some reflections are passed upon the principles of those, who are attached to the system of the National Society, but in which the defect of accurate information which is betrayed, must sensibly diminish the force of any remarks, which it contains upon the subject. When it is stated in that letter, that the *National Society* renders no service to the cause of education, except in England, the Committee, having no intention and feeling no necessity to stand forth as the champions of that society, are satisfied to leave it to the reports of its

* In the *Mercury* of 13th March, 1824.

proceedings to speak for themselves; but when it is affirmed, with a *particular reference to this country*, that the more newly imported system is the *sole* system adapted to embrace the Roman Catholics, it becomes impossible for the Committee to forbear noticing a statement, which is at once injurious to their own institution, and repugnant to facts in their possession. —The truth is, that *shortly after* the public annunciation of the school in connexion with the *British and Foreign School Society*, some alarm was evidently in activity as to the religious tendency of education conducted under Protestant auspices, which visited in its effects the *National School*, and caused every child belonging to the Roman Catholic Church to be withdrawn from it, with the exception of about a dozen,—withdrawn, let it be observed, *not* to be transferred to the school, which is supposed to be so peculiarly accommodated to the members of that Church, but to different establishments of the Roman Catholics themselves in this city,—although *previously* to the above-mentioned annunciation, the *National School* had been formally visited by a respectable Roman Catholic priest, with the express view of ascertaining whether any interference was exercised with the religion of the children belonging to his communion, and he expressed himself perfectly satisfied with the result of his inquiry.—In addition to this, it may be observed, that the *National School* at Montreal—which, the Committee rejoice to remark, is in a most flourishing state, no less than 199 boys and 197 girls—total 396—being at present on the lists of the school—has, at this date, May, 1824, a large proportion—upwards of 100—of Roman Catholic children.

The Committee have no desire to enlarge upon this topic; but they remark, as they dismiss it, that they see all reason to adhere firmly, though, as they trust, temperately, to the principles with which they commenced their undertaking; and with respect to that spirit of *prejudice*, by which it has been more than insinuated that they are governed, they have only to say, that challenging for themselves simply

the same liberty of opinion, which they are perfectly ready to concede to others, they presume that their right will not be questioned to exercise their own judgment, in choosing that mode for the promotion of Christian knowledge and the diffusion of Christian education, which they believe to be the best in itself, as well as the most consistent with the interests, which it is their duty to maintain. They conceive also (of course collectively speaking,) that if their judgment is fallible, it is not more so than the judgment of those who differ from them; nor can they be yet brought to regard it as an unworthy and unwarrantable prejudice, which prompts them to connect and identify their proceedings with institutions which are coeval with Christianity itself, and with establishments, both civil and religious, which have come down to them purified, strengthened, and secured by the wisdom of their forefathers, and, under the protection of Divine Providence, have been seen to rise again from overthrow, and to survive some desperate struggles through which they have passed. They cannot be persuaded to consider, that it is time for them to desert the cause, to which they are attached, because it is assailed in the present day in a new shape, by the operation of those lax and levelling opinions in religion, and that system of indiscriminating patronage, which, although in many instances they are unquestionably coupled with the most upright and benevolent views, are indebted for their prevalence and sway rather to their popular and plausible character, their prolific production of attractive novelties, and, it must be added, their precise adaptation to the undisciplined feelings of our fallen nature, than to their accordance with the spirit of a religion which enjoins, in the most solemn and unequivocal manner, the preservation of settled order—the maintenance of respect for established authorities—the observance, in proceedings connected with religion, of uniformity in plan, and of coherence in outward discipline.

Whatever good may be effected by other systems; whatever merit may belong to them; whatever purity and

piety of motives may actuate their supporters; whatever right those who dissent from the establishment may have to provide their own way of education among themselves, all which the Committee are not in the least disposed to call in question—they have no hesitation in avowing their fixed belief, that the safety of our venerable Constitution in Church and State DEMANDS THAT A STAND SHOULD SOMEWHERE BE MADE; and that if the principles usually denominated more *liberal* than their own, were to “leave the whole lump”—were to actuate the guardians themselves of the British Zion and the whole mass of her disciples—were to regulate the public and standing establishments of the country, the flood of loose opinions thus let in would sweep away the hallowed fabric, which ages have reared, and which ages will never cease to admire.

The Committee cannot conclude their report, without earnestly recom-

mending the important objects for which they are associated,—in connexion with those valuable institutions—the “*Society for promoting Christian Knowledge*,” and the “*National Society*,”—to the continued and increased support and co-operation of all, who are duly impressed with the excellency of the knowledge of Christ Jesus our Lord—that knowledge, which, “to the Jews a stumbling-block and to the Greeks foolishness,” mocks the pride of human research, and represses the towering flight of human speculation—that knowledge, which alone can make us wise unto salvation, and in comparison of which, all other attainments, however valuable, all the various devices of this world’s wisdom, are as dust in the balance, and “altogether lighter than vanity itself.”

By desire of the Committee,

J. L. MILLS, D. D.

SECRETARY.

Quebec, May 4th, 1824.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

CANTERBURY DIOCESAN COMMITTEE.

We inserted in our Number for February, an account of the establishment of a Diocesan Committee, of this Society, at Canterbury. The Committee held its first annual meeting, at the National Schools, Canterbury, May 6th, 1825.—The Hon. and Ven. Archdeacon Percy, now Dean of Canterbury, in the chair. The Committee, we are happy to find, had occasion to congratulate the members of the Society on the success which had already attended their exertions within the diocese. In the space of six months, from the formation of the Committee, the number of annual Subscribers had increased to upwards of one hundred and twenty, the yearly amount of whose subscriptions exceeds 140*l.*: and within the same period, donations to the amount of 90*l.* had been received.

In a note subjoined to the list of the Committee, the Secretaries, the Hon. and Rev. G. Pellew, and the Rev. J. Hamilton, give the useful information, that all members of the Society, and all subscribers to the amount of ten shillings annually, resident within the diocese, are considered members of the Committee; and that the smallest donations or subscriptions will be received. And they earnestly request the members and friends of the Society to solicit and collect subscriptions in their neighbourhood, hoping that those who are disposed to become members, will not wait for a special invitation, but immediately make known their intentions, and forward their subscriptions to the Secretaries. It would be well if this suggestion were generally adopted.

SOCIETY FOR THE ENLARGEMENT AND BUILDING OF CHURCHES.

DIOCESE OF EXETER.

A **HIGHLY** respectable meeting of the resident and neighbouring clergy and gentry, convened by requisition, has been recently held in the Guildhall, at Exeter, for the purpose of forming a committee, in aid of the Society for promoting the building and enlargement of Churches and Chapels.

The Mayor having been called to the chair,

The Lord Bishop of the diocese rose to propose a series of resolutions, which he prefaced by observing that the object of the Society was one of paramount importance to the community, and mentioned the almost invariable acknowledgment of malefactors that neglect of the Sabbath was their first step in the path of vice. To prevent others from going astray, for want of accommodation in their parish churches, was one main object which they sought to attain by assisting the Society for the enlargement and building of Churches and Chapels. His Lordship read an extract from the report of the Society up to March, 1825, by which it appeared, that since its formation in 1818, it has assisted in providing additional accommodation for 108,812 persons, of which

81,194 were free sittings, at an expense of 82,840*l.*, thus almost providing one free sitting for the poor for every pound subscribed. The funds of the Society were now very low, and they had therefore made a renewed appeal to public liberality. His Majesty had kindly taken it under his protection, and contributed 100*l.* His Lordship concluded an able address, by reading three resolutions.

E. P. Lyon, Esq. seconded them, and felt particular gratification in reflecting that it fell to the lot of Devonshire to take the lead in forming a District Committee on this occasion, and support the high character which it had upheld on all charitable occasions. He expatiated at some length on the importance of providing accommodations for the poor in our churches, and in conclusion strongly recommended the Society to the public patronage.

The meeting was addressed by Sir S. H. Northcote, Bart., Rev. Archdeacon Moore, R. Barnes, Esq., Rev. Canon Bull, the Venerable the Dean, &c. &c. Thanks being voted to the Rt. Rev. Diocesan, and to the Mayor, the Meeting separated.

CHURCH PROCEEDINGS IN THE WEST INDIES.

THE Bishop of Jamaica having formed the subject of a scurrilous attack, on the part of Mr. Brougham, in the House of Commons, it may be not uninteresting to the reader to see that portion of his dispatch written to Lord Bathurst, on which the remarks were founded; that they may have proof how utterly groundless was the censure attempted to be thrown on his Lordship. The date of the dispatch is March 12, and the Bishop had then been a month in the island, and not, as it was mischie-

vously stated, only a fortnight, or, as it was represented in a morning paper, only ten days.

Extract of a Dispatch from the Lord Bishop of Jamaica, addressed to Earl Bathurst, dated Perkins' Pen, Jamaica, March 12, 1825.

"The accompanying addresses, being five out of seventeen which have been presented to me, will be the best proof of the state of public opinion as to the new ecclesiastical establishment.

"I have the honour to enclose a statement of the population of Kingston, and the very inadequate means of accommodation for members of the Church of England. Under the pressing circumstances of the case, I have allowed Mr. Paterson, one of the stipendiary clergy, and just appointed island-curate to the parish of Kingston, to officiate in a free-school which has been offered to me by the Mayor and Corporation; divine service was performed in this place in 1812, during a temporary panic from the effects of an earthquake, and I have availed myself of this precedent to meet the present exigencies of the inhabitants. The room will contain nearly five hundred persons, and a very strong predilection exists for the doctrines of the Church of England, if opportunities of attending divine service were afforded them.

"With a view to the more punctual performance of the parochial duty, I have made an arrangement with Mr. Mann, the Rector of Kingston, to allow £200 per annum to an assistant curate. I shall lose no time in licensing Mr. Askew to this curacy.

"I have no hesitation in suggesting to your Lordship the propriety of erecting two chapels of ease to the mother church at Kingston, and from all that I can learn on the subject, am of opinion they would both be immediately filled: *wherever I go, I find the greatest aversion to sectarianism of every kind and denomination, but every degree of confidence in any teachers of religion whom I may be pleased to appoint.*

"I have as yet seen very little of the slave population, except during a short excursion into the Port Royal mountains: the great want is places of worship in situations where the negroes of many surrounding estates might be easily assembled, and houses for the clergy. Many proprietors have indeed tendered houses, which might be adapted for this purpose; and from all I hear from the clergy, much has been done this way, particularly since the Society for the Education of the Negroes has directed its attention to this point. From the great uncertainty and capriciousness

of the negro character, it is difficult to make sure of their attendance, even where great pains have been taken; but whenever a preacher is popular, they dress out their children and themselves, a sure sign they are in good humour, and through the place of worship. Psalmody and organs have great attractions for them; they seem particularly fond of form and ceremony, and greater critics than many persons will give them credit for, remarking every peculiarity of manner and gesture, and have a great predilection for a powerful sonorous voice.

"As soon as my Archdeacon and myself have visited the several parishes, which we purpose doing immediately, I shall not fail to communicate to your Lordship whatever I may deem useful and practical. In the mean time I am happy in being able to assure your Lordship that a *very general wish to ameliorate the condition of the slaves, and to instruct them in the principles of the Established Church, seems to pervade the great mass of proprietors, and every facility is afforded me of visiting the several plantations.*

"I shall endeavour to procure some accurate estimates for the building of churches."

Address of the Speaker and House of Assembly of the Island of Saint Vincent to his Lordship the Bishop of Barbadoes and the Leeward Islands, presented by a deputation of its members, at the Court-house in Kingstown, on Monday the 11th April, 1825.

MY LORD,

At a time when these colonies were oppressed with many evils, and threatened with great danger, the House of Assembly of Saint Vincent received, with confidence and satisfaction, the information that his Majesty's government had wisely determined to extend the advantages and blessings of an efficient and responsible church establishment to the West Indies. The nomination of an eminent and learned divine as the head of that establishment, is a source of additional satisfaction, and the House looks forward with much confidence,

under the wise and benevolent pastoral superintendence of your Lordship, to the increase of piety, the improvement of morals, and the general diffusion of religious knowledge: towards the attainment of such salutary and vitally important ends, you will always find the House of Assembly, and the people generally of this colony, sincerely and heartily concurring; and the House trusts that this great and praiseworthy undertaking on the part of the mother country may be received as a pledge of the interest, which the government and the unprejudiced portion of our fellow-subjects in Britain still take in the prosperity of these colonies.

The House offers your Lordship a sincere welcome, and congratulates you on your arrival in this part of your diocese. The House regrets, in common with the inhabitants, that your stay will not permit of their offering other marks of the respect they entertain for your Lordship, or to evince their joy on the occasion of the colony being honoured with the presence of the first dignitary of the Church of England by whom it was ever visited.

JOHN DALZELL, Speaker.
To the Lord Bishop of Barbadoes
and the Leeward Islands.

To which his Lordship immediately replied in substance to the following effect:—

His Lordship returns his thanks to the Speaker and House of Assembly for so flattering and public a testimony of their attention to himself, and their respect for his sacred character, and expresses his deep sense of the honour done him by the confidence reposed in him, declaring his determination, with God's assistance, strenuously to promote the great object of his mission, and the important trust delegated to him by his appointment to the head of the ecclesiastical government of these islands; being convinced that the moral happiness of all ranks of people would be best promoted by the propagation of the saving truths of the gospel.

His Lordship, after repeating his thanks to the gentlemen of the deputation, added, that the regret they had kindly evinced at the shortness of his stay in Saint Vincent, was perfectly reciprocal; but expressed his hope, as Saint Vincent was so short a distance from Barbadoes, that he should soon again return, and have the pleasure of cultivating the personal acquaintance of the inhabitants of this island, which he begged to assure them he much desired.

NEW CHURCH IN BARBADOES.

At a Meeting of the Inhabitants of this Island, at the Temple in Bridgetown, on Wednesday, the 4th day of May, 1825, pursuant to Public Advertisement.

Present:—The Right Rev. the Lord Bishop, in the Chair; supported by His Excellency Sir Henry Warde, K. C. B., Governor, &c. &c. &c.

The Lord Bishop having opened the object of the Meeting, and explained the necessity and expediency of erecting one or more places of Public Worship in the Parish of Saint Michael; and His Excellency, the Governor having addressed the Meeting fully on the

subject, the following Resolutions were severally proposed, carried, and adopted—viz.

Resolved 1st.—It is the opinion of this Meeting, that it is expedient that a second place of Public Worship be erected in Bridgetown, in the Parish of St. Michael.

Resolved 2d.—That His Excellency the Governor, and the Governor and Commander-in-Chief of this Island for the time being, the Lord Bishop of the Diocese for the time being, the President of His Majesty's Council, or the senior Member of Council in this Island for the time being, the Speaker of the House of Assembly for the time being, the two

Representatives of the Parish of Saint Michael for the time being, and the Rector of the said Parish of Saint Michael for the time being, be Trustees; in whom, with the sanction of the Legislature, the Site of the proposed Building, and the Building, be vested.

Resolved 3d.—That a Fund be formed, to be called "The Church Building Fund," out of all monies obtained either by grant or subscriptions; and that contributions be also thankfully received in Materials, Workmanship, or Labour.

Resolved 4th.—That the following Gentlemen, viz. the Lord Bishop, the Honourable John Alleyne Beckles, the Honourable Renn Hamden, the Honourable John Braithwaite, the Honourable Nathan Lucas, the Honourable and Reverend John Hamlet Gittens, the Honourable William Gill, the Honourable Robert Haynes, the Reverend William Garnett, Samuel Maxwell Hinds, Henry Stephen Cummins, Gabriel Jemmett, John Barrow, Matthew Coulthurst, James Dottin Maycock, William Oxley, William Eversley, Forster Clarke, and Alexander King, Esquires, or any five of them, be a Committee, from time to time, to conduct, manage, and carry into effect the objects of this Meeting, with power to the said Committee to appoint a Chairman.

Resolved 5th.—That Messrs. Higginson, Deane, and Stott, be the Treasurers; and William Eversley, Esq. the Secretary.

Resolved 6th.—That the Annual Stipend of the Ministers, Salaries of Officers, Repairs and other Expenses of the Church, be raised and paid out of the Rents of the Pews and Seats; and no part raised or paid by or out of any Parochial Tax or Assessment.

Resolved 7th.—That as soon as the sum of Five Thousand Pounds Sterling be obtained, the Committee be empowered, forthwith, to take measures for the erection of a plain, but large and substantial Building, in the Old Church Yard.

Resolved 8th.—That the Committee be empowered to call a General Meeting of the Subscribers, from time to time, to report progress, and to take any further measures.

John Barrow, Esq. then moved, and his motion being seconded by the Honourable Judge Beckles, it was

Resolved 9th (unanimously).—That the Thanks of this Meeting be given to the Right Reverend the Lord Bishop of the Diocese, for his able conduct in the Chair; and also to His Excellency the Governor, for his condescension in attending on the occasion.

This day's proceedings were then directed to be published in all the Newspapers of the Island: and the Meeting then adjourned, *sine die*.

[With the previous account the following Circular, signed by the members of the Committee, has been sent to all persons connected with the Island of Barbadoes.]

"Barbadoes, May, 1825.

"The Population of Bridgetown having considerably increased within the last few years, it has been thought advisable, for some time past, to erect another place of Public Worship according to the Rites and Ceremonies of the Church of England, and from some cause or other it has not been carried into effect; but the Lord Bishop of the Diocese having called a Meeting of the Inhabitants to take the subject into consideration, and a Meeting having accordingly taken place at the Temple, on the 4th Instant, we take leave to send you a Copy of the Resolutions entered into on the occasion; and, as you will perceive, we are thereby appointed a Committee for carrying the object into effect; and as we have every reason to believe you take a lively interest in the welfare of the Island, we have to request you will kindly promote the cause amongst all persons with whom you may have any influence, and whatever Subscriptions you may obtain, to pay the same over, either to George Carrington, Esq. the Agent of the Island, Messrs. Thos. Daniel & Co. of London, Messrs. Thos. Daniel and Sons, of Bristol, or Sir William Barton, Irlam, and Higginson, of Liverpool, (to whom we have written on the subject), to be carried to the credit of 'The Church-Building Committee of Barbadoes,' to be drawn for by us, from time to time, as occasion may require."

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

WE have received the Eighth Annual Report of the Board of Managers of the New York Protestant Episcopal Sunday School Society, dated March 30, 1825, from which it appears that at that period the number of schools belonging to the Society was 17, educating altogether 1998 children. We extract the following passage from the Report, not only as indicative of the sound Christian views by which the Society is actuated, but as speaking a language which cannot be too loudly sounded in the ears of our own countrymen at the present crisis.

"The Board of Managers cannot allow the present opportunity to pass, without declaring their increased conviction of the importance of that institution which the Church has committed to their charge. Were the object of our association to impart to the ignorant the benefits of learning *merely human*, however commendable the undertaking might seem in a moral and civil point of view, the propriety of such an appropriation of the Lord's Day might well be questioned. But in the instrumentality and general necessity of literary instruction to the knowledge of God's word: in the attendance of the young and ignorant upon the ministrations of the sanctuary: in the exercises of reading and committing to memory the Holy Scriptures, the Catechism, and other pious writings: in the attachment which, from habit, is formed to God's house and day; and in the pious exhortations and counsels of the superintendents and teachers; the Board discover, not only the *warranty*, but the *duty* of the undertaking; and have the fullest persuasion, that while they confer an invaluable benefit upon society, in laying the wholesome restraints of religion upon "the unruly wills and affections of sinful men," they at the same time do "*God service*," in bringing "up in the nurture and admonition of the Lord," those "little ones," not one of whom he willeth to perish. In these general considerations, the Board recognize for themselves, the

obligation of providing for the children of the poor the benefit of Sunday school instruction; and they deem them of that character, that none who regard the temporal and eternal welfare of their fellow-creatures, can contemplate them with indifference. They would, however, advert to another motive to diligence in this labour of love, which they think presses with peculiar force at the present time upon every friend to religion, and upon the members of our own Church in particular.

"Before the institution of Sunday Schools among us, it is well known that there existed, and do still exist in this city, Charity Schools, connected with the different denominations of Christians, in which religious instruction is blended with such as is purely secular. The funds for the maintenance of these schools are drawn principally from the congregations to which the schools respectively belong, but are aided and increased by an allowance from the Common School Fund of the State, varying in amount according to the number of scholars. An attempt has recently been made to deprive those schools of this portion of their support, upon the pretence that such an application of the Common School Fund is to promote sectarian views and feelings; and to confine its benefits in this city to the Free Schools, where nothing that savours of the peculiarities of sect will be tolerated. It requires no very large share of discernment to perceive, that the natural operation of the principle here avowed, is subversive of revealed religion itself. Because religious instruction, if given at all, must be given according to a system; and that system, if it reject all that is peculiar to the various denominations of Christians, can be little, if at all, better than a modification of Deism. For example—The doctrines of the Trinity, and of the vicarious atonement of Jesus Christ, must be rejected, because, in reference to the followers of Socinus, they are secta-

rian peculiarities—The doctrine, that from the beginning of Christianity there has been an order of men set apart to discharge the duties of the ministerial office, must be rejected, because, by the people styled Quakers, such doctrine is denied.—The sacraments, which the divine Head of the Church instituted, and commanded to be observed until his coming again, cannot be recognized, because the same body of Christians do not receive them.—One of the great sanctions of religion, that which denounces “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,” must be dispensed with, because the advocates of universal salvation deem it unscriptural.—In short, the very essence of Christianity must be extracted, if nothing of sectarian peculiarity is to be taught. Children, whose religious instruction is of this description, will therefore either remain ignorant of the fundamental doctrines of the Gospel, or they will learn to regard them as ‘the traditions of men;’ and the inevitable consequence will be, a feeling of indifference towards all that is distinctive in the Christian system.

“Without calling in question the purity of the motives which have influenced the advocates of this plan, it becomes the duty of every friend to pure and undefiled Christianity, to exert himself to counteract its baneful operation; for whether the attempt now making succeed or not, we should regard it as an indication of the increasing prevalence of that spirit of liberality (or rather indifference) on the subject of religion, which is so characteristic of the present age.—Among the most effectual means which the providence of God places within our reach to prevent the inju-

rious consequences of this spurious liberality, are Sunday Schools. Here superficial and erroneous views taken of Christian truth and morals, may be displaced by that ‘form of sound words’ once delivered to the saints, and the youthful learner impressed with the necessity of continuing in the Apostles’ doctrine and fellowship—Here he may be taught to know ‘God the Father, who created him and all the world; God the Son, who redeemed him and all mankind; and God the Holy Ghost, who sanctifieth him and all the people of God.’—Here he may be taught the necessity of admission into covenant with God by the rite of baptism; of the renovation of the heart and affections; and of participation in all the ordinances of the Gospel, in order to the obtaining of that grace, without which ‘nothing is strong, nothing is holy.’ We would therefore recommend Sunday Schools to the notice, the patronage, and the exertions of all who wish well to our common Christianity, and especially of all who love that Church which the divine Saviour purchased with his blood, as a powerful means of checking the growth, not only of sceptical and infidel principles, but of those *falsely styled liberal*, which in our conscience we believe are nearly allied to them. And we would impress it upon the minds of those actively engaged in the duties of such institutions, that the object of them is *not* human learning, except so far as it is instrumental to that which is of a higher character; that sound Christian principle is the best security for good morals; and that they are furthering the best interests of civil society, when preparing their young charge for the society ‘of just men made perfect.’”

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

Degrees conferred June 30.

DOCTOR IN DIVINITY.

Bull, Rev. John, Student of Christ Church, and Canon Residentiary of Exeter Cathedral.

BACHELOR IN DIVINITY.

Boulton, Rev. Richard Moore, Merton College.

MASTERS OF ARTS.

Alexander, John Mansel Dawken, Brasenose College.

Cameron, Donald, Wadham College.

Cosens, Rev. William Burrough, Magdalen Hall.

Dryden, Rev. Lempster George Gregory, Lincoln College.

Farrant, Geo. Binstead, St. John's College.

Goddard, Rev. William, Fellow of Jesus College.

Gower, Rev. Herbert, Christ Church.

Hassells, Rev. Charles S. Trinity College, Grand Compounder.

Herbert, Hon. Algernon, Fellow of Merton College.

Noble, Robert, Brasenose College.

Roberts, Rev. Griffith, Jesus College.

Taylor, Rev. Peter White, St. Edmund Hall.

Twemlow, Wm. Hamilton, Christ Church.

Webb, John Birch, Brasenose College.

BACHELORS OF ARTS.

Barrington, Hon. John Lowther, Oriel College.

Cobb, Samuel Wyatt, Oriel College.

Dallas, Robert Charles, Oriel College.

Eden, Robert, Scholar of Corpus Christi College.

Turner, Arthur, Exeter College, Grand Compounder.

July 4.

MASTER OF ARTS.

Whateley, William, New College.

July 12.

BACHELOR AND DOCTOR IN DIVINITY.

Dibdin, Rev. Thomas Froggnall, St. John's College.

MASTERS OF ARTS.

Fowler, Rev. Robert Hodgson, Exeter College.

Newman, Rev. Henry Brown, Fellow of Wadham College.

Rawlins, Rev. James, St. John's College.

BACHELOR OF ARTS.

Hesse, James Legrew, Trinity College.

June 27.

Mr. Francis Russell Nixon, and Mr. Henry Thorpe, of St. John's College, were admitted actual Fellows; and Mr. Francis Povah, and Mr. Charles Edward Birch, were elected Scholars of that Society.

June 28.

Edward Field, B. A. of Queen's College, was elected and admitted a Fellow of that Society, on Mr. Mitchell's foundation.

June 30.

Mr. John Griffith Cole, Commoner of Exeter College, and Mr. John Bramston, B. A. of Oriel College, were elected Fellows of Exeter College.

Rev. Thomas Finlow, M. A. and Rev. Charles John Hume, B. A. were admitted actual Fellows.—The Rev. Henry Brown Newman, B. A. probationary Fellow, and Mr. Herbert Johnson, Scholar of Wadham College.

July 13.

The Bishop of Hereford, with the Warden of New College, attended prayers in Winchester College Chapel, and proceeding thence to the school-room, the following medals were adjudged:

GOLD MEDALS.—**LATIN ESSAY.**—**WORDSWORTH.**—Non tam in otio laboribus parto, quam in rebus arduis, et dubiis adhuc certamine hominum enituerunt virtutes.

ENGLISH VERSE.—**WICKHAM.**—Alfred in the Danish Camp.

SILVER MEDALS.—**TEMPLETON.**—The Speech of Germanicus to the mutinous Soldiers.

ELLIOT, SEN.—Scipionis ad veteres milites oratio.

CAMBRIDGE.

Degrees conferred July 2.

BACHELORS IN CIVIL LAW.

Greenway, Rev. William Whitmore, Trinity Hall.

Sturt, Rev. Napier Duncan, Christ College.

LICENTIATE IN PHYSIC.

Acheson, Henry, M. B. Jesus College.

BACHELORS IN PHYSIC.

Bond, Henry J. Hayles, Corpus Christi College.

Hobson, Richard, Queen's College.

Staunton, John, Caius College.

BACHELORS OF ARTS.

Braddon, Edward Nicholas, St. John's College.

Bulwer, Edward C. Lytton, Trinity Hall.

Lloyd, John Griffiths, Christ College.

Lloyd, Griffith, Emmanuel College.

Mandell, John, Catharine Hall.

Newport, William, Christ College.

Overton, William, Trinity College.

July 4.

BACHELOR IN DIVINITY.

Underwood, Rev. John, Trinity College.

BACHELOR IN CIVIL LAW.

Salisbury, Rev. Thelwall John Thomas, Trinity Hall.

July 5.

This being Commencement Day, the following Doctors and Masters of Arts were created.

DOCTORS IN DIVINITY.

Buckland, Josiah Rowles, Fellow of Sidney Sussex College, Head Master of Up-pingham School.

Burford, William John, Christ College.

Donne, James, St. John's College, Head Master of Oswestry School.

Jefferson, Robert, Fellow of Sidney Sussex College, and one of His Majesty's Preachers at Whitehall.

Joynes, Richard Symonds, Catharine Hall, Vicar of Ridgewell, Essex.

Tripp, Charles, Trinity College.

Wade, Arthur Savage, St. John's College, Vicar of St. Nicholas, Warwick.

Walton, Jonathan, Trinity College, Rector of Birdbrooke, Essex.

DOCTOR IN CIVIL LAW.

Wrench, Rev. Jacob George, Trinity Hall, Rector of Stowting, Kent.

DOCTORS IN PHYSIC.

Lamb, Lacon William, Caius College.

Roupell, George Leith, Caius College.

Smith, Richard Prichard, Caius College.

Spurgin, John, Caius College.

Watson, Thomas, Fellow of St. John's College.

DOCTOR IN MUSIC.

Hodges, Edward, Sidney Sussex College.

MASTERS OF ARTS.

Adcock, James, St. Peter's College.

Alder, E. Thomas, St. Peter's College.

Alderson, James, Pembroke Hall.

Alexander, William J. Trinity College.

Allan, Thomas R. Trinity College.

Allen, John Roy, Pembroke Hall.

Baker, Thomas, Christ College.

Bates, Thomas, Queen's College.

Battiscombe, R. S. King's College.

Bellas, William, Christ College.

Bennett, Chris. Hand, Trinity College.

Best, George, St. John's College.

Birch, Charles, Catharine Hall.

Birkett, John, St. John's College.

Blackburn, Peter, Christ College.

Blyth, Edward Gwyn, Christ College.

Brookes, George, St. John's College.

Browne, C. H. Corpus Christi College.

Bull, William Howie, St. John's College.

Burt, John Toll, Caius College.

Butt, J. William, Sidney Sussex College.

Byde, Charles P. Pembroke Hall.

Calvert, Nicholson R. St. John's College.

Campbell, C. Alex. Trinity College.

Campbell, James R. Pembroke Hall.

Cardale, G. Carter, St. Peter's College.

Chapman, W. E. St. John's College.

Charlton, Samuel, Sidney Sussex College.

Chichester, J. H. J. Magdalene College.

Clavering, William, Trinity College.

Clay, Joseph, St. John's College.

Clough, Charles B. St. John's College.

Cobbold, Thomas S. Clare Hall.

Collett, William, Sidney Sussex College.

Collins, Charles, St. John's College.

Collyer, John, Clare Hall.

Colville, Nathaniel, St. John's College.

Crole, William John, St. John's College.

Daniel, Edwin, St. John's College.

Davenport, William, St. Peter's College.

Dawson, Richard Kennet, Caius College.

Dillon, H. L. Trinity Hall.

Dixon, Thomas, St. John's College.

Drake, Arthur T. Emmanuel College.

Driver, Jonas, Corpus Christi College.

Dudding, Barr, Catharine Hall.

Duthie, Archibald H. Trinity College.

Earle, Edward R. Christ College.

Earle, Richard, St. John's College.

Edwards, William, Christ College.

Egginton, Joseph S. Trinity College.

Evered, John, Trinity College.

Farish, Henry, Queen's College.

Farley, George, Trinity College.

Fendall, James, Jesus College.

Fenn, Patrick, St. John's College.

Festing, Charles G. R. St. John's College.

Ffolliott, Francis, St. John's College.

Fisher, George, Catharine Hall.

Fowke, George M. Caius College.

Frere, Edward B. Corpus Christi College.

Gage, George, St. John's College.

- Gape, Charles, St. Peter's College.
 Giraud, Edward Aug. St. John's College.
 Gisborne, James, Magdalene College.
 Gouch, C. H. Corpus Christi College.
 Gordon, James C. St. Peter's College.
 Gore, William Charles, Emmanuel College.
 Gorton, Robert, Jesus College.
 Gould, Edward, Christ College.
 Gray, Edmund, Queen's College.
 Greaves, George, Corpus Christi College.
 Green, Valentine, St. John's College.
 Greenwood, John, Jesus College.
 Grey, William H. C. St. John's College.
 Haggitt, John, Clare Hall.
 Hamilton, John W. Trinity College.
 Hamilton, Joseph H. Trinity College.
 Hanbury, John, St. Peter's College.
 Hannington, Henry, King's College.
 Hardwicke, W. Corpus Christi College.
 Harris, Joseph, Clare Hall.
 Harris, James, Catharine Hall.
 Hartley, James R. Queen's College.
 Harvey, Thomas, Pembroke Hall.
 Head, James Pearson, Pembroke Hall.
 Heath, Thomas, Clare Hall.
 Heberden, George, St. John's College.
 Henderson, Robert, St. John's College.
 Henning, Charles W. Queen's College.
 Heywood, Peter, Christ College.
 Hicks, Parnell T. Trinity College.
 Holditch, Hannett, Caius College.
 Hoste, Derick, Emmanuel College.
 Hughes, George H. Corpus Christi College.
 Huntley, James W. St. John's College.
 Husband, John, Magdalene College.
 Hutchinson, W. J. Jesus College.
 Hutchinson, R. St. John's College.
 Hutchinson, G. H. H. Caius College.
 Hyde, William, Emmanuel College.
 Ion, John, Pembroke Hall.
 Jarratt, Robert, St. John's College.
 Jarratt, John, St. John's College.
 Jenyns, Leonard, St. John's College.
 Kennaway, Charles E. St. John's College.
 Kindersley, Edward C. Trinity College.
 Lascelles, Robert, Christ College.
 Law, Robert Vanbrugh, St. Peter's College.
 Leach, William Crawley, Trinity College.
 Leicester, Robert, Clare Hall.
 Lloyd, Edward John, Trinity College.
 Lockett, William, St. John's College.
 Locking, Henry, St. John's College.
 Long, George, Trinity College.
 Luxmoore, J. H. M. St. John's College.
 Macaulay, T. Babington, Trinity College.
 M'Clear, George, Trinity College.
 Magenis, John B. St. John's College.
 Malden, Henry, Trinity College.
 Mason, Thomas, Emmanuel College.
 Miller, Edward, Trinity College.
 Mousley, William, Queen's College.
 Nash, Thomas, Trinity College.
 Newcome, Thomas, Queen's College.
 Newsam, James, Christ College.
 Norman, John M. Trinity College.
 Nussey, Joshua, Catharine Hall.
 Oakes, Richard, King's College.
 Oldacres, Edward William, Clare Hall.
 Paley, George Barber, St. Peter's College.
 Parr, Thomas Gnosall, St. John's College.
 Peacock, Mitford, Corpus Christi College.
 Peel, Lawrence, St. John's College.
 Perry, Richard, Trinity College.
 Philpott, Thomas, Corpus Christi College.
 Pierce, W. Matthews, St. John's College.
 Pitt, George, Trinity College.
 Porter, George S. Christ College.
 Pratt, Frederick Thomas, Trinity College.
 Pratt, Jermyn, Trinity College.
 Presgrave, William, Trinity College.
 Raven, Thomas, Corpus Christi College.
 Reynolds, John P. Caius College.
 Reynolds, H. R. jun. Trinity College.
 Richards, Russell, Trinity College.
 Robley, Isaac, Trinity College.
 Roper, J. R. Corpus Christi College.
 Royds, Charles S. Christ College.
 Russell, George B. Catharine Hall.
 Salmon, Henry, Emmanuel College.
 Schneider, Henry, St. John's College.
 Scott, Alexander W. St. Peter's College.
 Silvester, Edward, St. John's College.
 Smith, William C. St. John's College.
 Smyth, Edmund, St. John's College.
 Snoad, Eph. H. Corpus Christi College.
 Stapleton, Ambrose, Queen's College.
 Stephenson, John H. Trinity College.
 Steward, John Henry, Trinity College.
 Stone, George, Sidney Sussex College.
 Sydney, Edwin, St. John's College.
 Syngé, Francis, St. Peter's College.
 Talbot, William H. Fox, Trinity College.
 Taylor, Joseph, St. John's College.
 Taylor, Gawan, Trinity College.
 Taylor, Charles John, Christ College.
 Terrington, Marnaduke, Catharine Hall.
 Thomas, William S. Trinity College.
 Thompson, William, Trinity College.
 Thompson, Henry, St. John's College.
 Thornton, Thomas C. Clare Hall.
 Thornton, Henry S. Trinity College.
 Tinkler, Richard, Emmanuel College.
 Trollope, Arthur, Pembroke Hall.
 Turner, William, St. John's College.
 Turner, Charles, Magdalene College.
 Vaughan William, St. John's College.
 Villiers, Thomas H. St. John's College.
 Wallace, A. C. J. Corpus Christi College.
 Walters, William Clayton, Jesus College.
 Warburton, John, Pembroke Hall.
 Ward, Robert, Clare Hall.
 Ware, Ebenezer, Trinity College.
 Whalley, S. S. S. B. Clare Hall.
 Whitaker, Thomas W. Emmanuel College.
 White, Stephen P. Trinity College.
 White, Richard M. Clare Hall.

Wilkinson, R. C. W. Trinity College.
Williams, William, St. John's College.
Williams, Robert, Pembroke Hall.
Williams, Fred. de Veil, Queen's College.
Williamson, W. Sidney Sussex College.
Wilmott, Joseph P. Trinity College.
Winn, John, St. John's College.
Wood, Richard, Corpus Christi College.
Wybergh, C. Hilton, Pembroke Hall.

July 7.

BACHELOR IN DIVINITY.

Tuson, Rev. John Bailey, Trinity Hall.

MASTERS OF ARTS.

Edmonds, Robert, St. John's College.
Norman, Rev. George, St. Peter's College.
Radcliffe, Rev. Robert. Behoe, Fellow of King's College.

BACHELOR OF ARTS.

Caire, Alexander J. L. St. John's College.

The following gentlemen were admitted *ad eundem*:

Burrow, Edward John, D. D. of Trinity College, Oxford.
Price, Charles, M. D. late Fellow of Wadham College, Oxford.
Smedley, Henry, Esq. M. A. Oxford.
Wrench, Rev. Thomas Robert, M. A. of Queen's College Oxford.

June 18.

The Porson Prize for the best translation of a passage from Shakespeare into Greek verse, was adjudged to John Hodgson, Esq. of Trinity College.

Subject—King John, Act IV. Scene 2, beginning with—

King John.—"How oft the sight of means."

And ending with—

Hubert.—"An innocent child."

June 22.

The Member's Prize for the best dissertation in Latin prose, was adjudged to John Buckle, Trinity College, Senior Bachelor.

Subject.—*De statu futuro quamam fueret veterum, inter Græcos et Romanos Philosophorum dogmata?*

Richard Foley, B. A. of Emmanuel College, was elected Fellow of that Society.

Samuel Best, of King's College, was admitted Fellow of that Society.

June 25.

The Master and Fellows of St. Peter's College have determined to augment the accommodations of their College by a new court, to be called the Gisborne Court.

July 2.

George Barber Paley, B. A. of St. Peter's College, was elected a foundation Fellow of that Society; Edmund Fisher, and Henry Edward Beville, Esqrs. B. A. were elected Fellows on Gisborne's Foundation; and Frederick E. Bushby, Esq. M. A. Fellow on the Parke foundation.

July 11.

Thomas Storie Spedding, Esq. B. C. L. of Trinity Hall, was elected a Fellow of that Society.

July 22.

Rev. John Baldwin, B. A. of Christ College, was elected a Foundation Fellow of that Society.

ORDINATIONS.

June 19.

At a private Ordination by the Lord Bishop of Bath and Wells, in the Palace at Wells.

DEACONS.

Templeman, Alexander, B. A. Queen's College, Oxford.

White, James, B. A. Oriel College, Oxford.

PRIESTS.

Head, Henry Erskine, B. A. St. Mary Hall, Oxford.

King, James, M. A. Oriel College, Oxford.

Sidney, James, B. A. Catharine Hall, Cambridge.

July 10.

At a general Ordination by the Lord Bishop of Exeter, in the Cathedral Church of St. Peter, in Exeter.

DEACONS.

Bassett, Francis W. Davies, B. A. Trinity College, Oxford.

Blennerhassett, W. B. A. Trinity College, Dublin.

Colting, Thomas Adams, B. A. Lincoln College, Oxford.

Cleeve, Charles William, B. A. St. Alban's Hall, Oxford.

Carlyon, Thomas Stackhouse, B. A. Pembroke Hall, Cambridge.

Cheales, John, M. A. Brasenose College, Oxford.

Dovell, Joseph, B. A. St. John's College, Cambridge.

Farwell, Arthur, B. A. Exeter College, Oxford.

Kitson, Robert Charles, B. A. Exeter College, Oxford.

Palmer, Septimus, B. A. St. Peter's College, Cambridge.

Walker, Samuel Matterson, B. A. Caius College, Cambridge.

PRIESTS.

Ashe, W. B. A. Trinity College, Dublin.
 Barlow, T. Wotton, B. A. Wadham College, Oxford.
 Blackmore, Richard, B. A. Exeter College, Oxford.
 Butland, Gilbert, B. A. Pembroke College, Oxford.
 Daniel, Edward, M. A. St. John's College, Cambridge.
 Dunning, Richard, B. A. Queen's College, Cambridge.
 Ethelston, Charles Wicksted, B. A. Trinity College, Cambridge.
 Glencross, John, B. A. Queen's College, Cambridge.
 Hill, R. B. A. Exeter College, Oxford.
 Kemp, George, B. A. Trinity College, Cambridge.
 Kerr, Right Hon. Lord Henry, M. A. St. John's College, Cambridge.
 Raynor, John, B. A. Trinity College, Oxford.
 Trelawney, Edward, M. A. Oriel College, Oxford.
 Tripp, Robert Henry, B. A. Exeter College, Oxford.
 Tucker, T. Heyward, B. A. Sidney Sussex College, Cambridge.
 Vyvyan, Vycl Francis, B. A. Trinity College, Cambridge.
 Webber, Frederick, B. A. Pembroke College, Oxford.
 Yescombe, Morris, B. A. Exeter College, Oxford.

July 17.

At a general Ordination, by the Lord Bishop of Chester, in the Cathedral Church of Chester.

DEACONS.

Barrow, James.
 Barton, John, St. Mary Hall, Oxford.
 Gibbons, George, B. A. Sidney Sussex College, Cambridge.
 Greenhow, Edward.
 Kennion, Thomas, Christ College, Cambridge.
 Reynolds, Henry.
 Roberts, John, B. A. Queen's College, Cambridge.

PRIESTS.

Armistead, John, B. A. Trinity College, Cambridge.
 Bagnall, Samuel, B. A. Downing College, Cambridge.
 Barber, John, B. A. St. John's College, Cambridge.

Blomfield, George Becher, B. A. Christ College, Cambridge.

Boulton, Thomas.
 Clayton, John.
 Dunderdale, Robert, B. A. St. John's College, Cambridge.
 Ewart, Peter, B. A. Christ Church, Oxford.
 Fogg, Thomas, B. A. St. John's College, Oxford.
 Hinchliffe, Edward, B. A. Worcester College, Oxford.
 Milner, Richard, B. A. St. John's College, Cambridge.
 Sewell, Jonathan.
 Shaw, Francis.
 Smith, Thomas.
 Thackeray, William, M. A. Brasenose College, Oxford.
 Teild, Isaac.
 Turner, Joseph, B. A. Corpus Christi College, Cambridge.
 Whalley, Francis.

PREFERMENTS.

Brown, John, M. A. one of the Senior Fellows of Trinity College, Cambridge, to the Vicarage of Bottisham, Cambridgeshire; Patrons, the Master and Fellows of Trinity College.
 Buckland, William, B. D. F. R. S. Reader in Mineralogy and Geology at Oxford, Rector of Stoke Charity, Hants, and Fellow of Corpus Christi College, to a Canonry of Christ Church; Patron, The King.
 Chandler, Geo. D. C. L. to the Rectory of All Soul's Church, Lougham Place, St. Mary-le-bone.
 Clementson, Dacre, to the Chaplaincy of the County Gaol of Dorchester.
 Coleridge, J. D. Vicar of Kenwyn and Kea, and Chaplain to the Lord Bishop of Exeter, to a Prebendal Stall in the Cathedral of Exeter; Patron, the Bishop of Exeter.
 Crick, Thomas, B. A. to the Rectory of Little Thurlow, Somersetshire; Patron, Rev. R. C. Barnard.
 Cross, J. to the Precentorship in the Cathedral Church of Bristol.
 Daniels, Edward, to the Masterhip of the Grammar School of Helston, Cornwall.
 Davies, Robert, M. A. to the Vicarage of Cannington; Patron, William Hodges, Esq.
 Davies, Samuel, jun. B. A. Domestic Chaplain to the Marquis of Waterford, to the Rectory of Bringwyn, Radnorshire.
 Edmonds, Richard, to the Rectory of Woodleigh, Devonshire, on his own Petition.

- Evans, Morgan, Vicar of Llangullo, Radnorshire, to the Benefice of Builth and Llanddewir' cwm, Brecknockshire.
- Faulkner, Richard Rowland, of St. John's College, Cambridge, to the Perpetual Curacy of St. Sepulchre's, Cambridge; Patrons, the Parishioners.
- Fletcher, Walter, to a Prebendal Stall in the Cathedral Church of York.
- Griffith, Charles Tapp, M. A. of Wadham College, Oxford, to the Rectory of Great Elme, Somersetshire; Patroness, Mrs. Sarah Griffith.
- Gurdon, Philip, B. A. to the Rectory of Reymersstone, (Patron, T. T. Gurdon, Esq.) and to be Domestic Chaplain to Lord Bayning.
- Head, Henry Erskine, B. A. of St. Mary Hall, Oxford, to the Perpetual and Augmented Curacy of Broomfield, Somersetshire.
- Homer, Thomas, B. D. of Trinity College, Cambridge, to the Head Mastership of Boston Free Grammar School.
- Johnson, James, M. A. Rector of Byford, Herefordshire, to the Prebendal Stall of Hampton, in the Cathedral Church of Hereford.
- Jones, Henry, M. A. Minister of Flint, to the Vicarage of Northop, Flintshire.
- Langley, J. B. A. of Magdalen Hall, to be Domestic Chaplain to the Earl of Stirling.
- Leach, Walter Burton, B. A. of Wadham College, Oxford, to the Rectory of Sutton Montague; (Patron, R. Leach, Esq.) and to the Perpetual and Augmented Curacy of Lavington.
- Logge, George Augustus, B. A. Student of Christ Church, Oxford, to the Vicarage of Bray, Berkshire; Patron, the Lord Bishop of Oxford.
- Lightfoot, John, B. D. Vicar of Ponteland, to the Perpetual Curacy of Harefield, Middlesex; Patron, C. Newdegate Newdegate, Esq.
- Lonsdale, John, B. D. to the Prebend of Haydon cum Walter, in the Cathedral Church of Lincoln.
- Lowndes, Matthew, B. A. to the Vicarage of Buckfastleigh, Devonshire; on his own Petition.
- Martin, William, B. A. to the Vicarage of Staverton, Devonshire; Patrons, the Dean and Chapter of Exeter.
- May, James Bowen, to the Rectory of St. Martin, Exeter; Patrons, the Dean and Chapter of Exeter.
- Milner, W. to a Minor Canonry in the Cathedral Church of Bristol.
- Musgrave, Thomas, M. A. to the Perpetual Curacy of St. Mary's the Great, Cambridge; Patrons, the Master and Fellows of Trinity College, Cambridge.
- Nixon, C. to a Prebendal Stall in the Collegiate Church of Southwell, Notts.
- Pentfold, W. Saxby, M. A. to the District Church in Stafford Street, in the Parish of St. Mary-le-bone.
- Potchett, William, M. A. to the Prebend of North Grantham, in the Cathedral Church of Sarum.
- Rawlins, H. W. M. A. Rector of Staple-grove, to the Perpetual and Augmented Curacy of Hill Bishops.
- Richards, R. M. A. to be Domestic Chaplain to His Royal Highness the Duke of Sussex.
- Sage, C. A. to the Vicarage of St. Peter, Brackley, Northamptonshire, with the Chapel of St. James annexed; Patron, the Marquis of Stafford.
- Smith, George William, Domestic Chaplain to the Earl of Stradbroke, to the Vicarage of Bawdsly, Suffolk; Patron, The King.
- Smith, G. G. to be Domestic Chaplain to His Royal Highness the Duke of York.
- Spry, John Hume, D. D. Minister of All Souls Church, Langham Place, to the Rectory of St. Mary-le-bone, London; Patron, The King.
- Stapleton, Ambrose, M. A. Vicar of East Dudleigh, Devonshire, Domestic Chaplain to the Right. Hon. Lord Rolle, to the Rectory of Halwill, Devonshire; Patron, The King.
- Strangways, Henry, M. A. to the Rectory of Rewe, Devonshire; Patron, the Earl of Ilchester.
- Stratton, Joshua, M. A. Chaplain of New College, Oxford, to a Minor Canonry in the Cathedral of Christ Church, Canterbury.
- Thorp, Henry, B. A. to the Perpetual Curacy of Topsham, Devonshire; Patrons, the Dean and Chapter of Exeter.
- Tripp, H. to the Rectory of Blackborough, Devonshire.
- Vaughan, Thomas, M. A. to the Vicarage of St. James and Cuby, alias St. Keby, alias Tregoney, in Cornwall; Patron, Earl of Darlington.
- Ward, Charles, to the Rectory of Maulden, Bedfordshire.
- West, John, M. A. to the Vicarage of Evercreech, with the Chapelry of Chesterblade annexed; Patron, Samuel Rodbard, Esq.
- Whitehead, William Baily, M. A. Vicar of Twiverton, to the Vicarage of Chard; Patron, the Bishop of Bath and Wells.
- Whyley, Gregory Edward, M. A. of Trinity College, Cambridge, to the Vicarage of Eaton Bray, Bedfordshire; Patrons, the Master and Fellows of Trinity College.

Walker, Samuel Matterson, B. A. Caius College, Cambridge.

PRIESTS.

Ashe, W. B. A. Trinity College, Dublin.
 Barlow, T. Wotton, B. A. Wadham College, Oxford.
 Blackmore, Richard, B. A. Exeter College, Oxford.
 Butland, Gilbert, B. A. Pembroke College, Oxford.
 Daniel, Edward, M. A. St. John's College, Cambridge.
 Dunning, Richard, B. A. Queen's College, Cambridge.
 Ethelston, Charles Wicksted, B. A. Trinity College, Cambridge.
 Glencross, John, B. A. Queen's College, Cambridge.
 Hill, R. B. A. Exeter College, Oxford.
 Kemp, George, B. A. Trinity College, Cambridge.
 Kerr, Right Hon. Lord Henry, M. A. St. John's College, Cambridge.
 Raynor, John, B. A. Trinity College, Oxford.
 Trelawney, Edward, M. A. Oriel College, Oxford.
 Tripp, Robert Henry, B. A. Exeter College, Oxford.
 Tucker, T. Heyward, B. A. Sidney Sussex College, Cambridge.
 Vyvyan, Vyell Francis, B. A. Trinity College, Cambridge.
 Webber, Frederick, B. A. Pembroke College, Oxford.
 Yescombe, Morris, B. A. Exeter College, Oxford.

July 17.

At a general Ordination, by the Lord Bishop of Chester, in the Cathedral Church of Chester.

DEACONS.

Barrow, James.
 Barton, John, St. Mary Hall, Oxford.
 Gibbons, George, B. A. Sidney Sussex College, Cambridge.
 Greenhow, Edward.
 Kennion, Thomas, Christ College, Cambridge.
 Reynolds, Henry.
 Roberts, John, B. A. Queen's College, Cambridge.

PRIESTS.

Armistead, John, B. A. Trinity College, Cambridge.
 Bagnall, Samuel, B. A. Downing College, Cambridge.
 Barber, John, B. A. St. John's College, Cambridge.

Blonfield, George Becher, B. A. Christ College, Cambridge.

Boulton, Thomas.

Clayton, John.

Dunderdale, Robert, B. A. St. John's College, Cambridge.

Ewart, Peter, B. A. Christ Church, Oxford.

Fogg, Thomas, B. A. St. John's College, Oxford.

Hinchliffe, Edward, B. A. Worcester College, Oxford.

Milner, Richard, B. A. St. John's College, Cambridge.

Sewell, Jonathan.

Shaw, Francis.

Smith, Thomas.

Thackeray, William, M. A. Brasenose College, Oxford.

Todd, Isaac.

Turner, Joseph, B. A. Corpus Christi College, Cambridge.

Whalley, Francis.

PREFERMENTS.

Brown, John, M. A. one of the Senior Fellows of Trinity College, Cambridge, to the Vicarage of Bottisham, Cambridgeshire; Patrons, the Master and Fellows of Trinity College.

Buckland, William, B. D. F. R. S. Reader in Mineralogy and Geology at Oxford, Rector of Stoke Charity, Hants, and Fellow of Corpus Christi College, to a Canonry of Christ Church; Patron, The King.

Chandler, Geo. D. C. L. to the Rectory of All Soul's Church, Langham Place, St. Mary-le-bone.

Clementson, Dacre, to the Chaplaincy of the County Gaol of Dorchester.

Coleridge, J. D. Vicar of Kenwyn and Kea, and Chaplain to the Lord Bishop of Exeter, to a Prebendal Stall in the Cathedral of Exeter; Patron, the Bishop of Exeter.

Crick, Thomas, B. A. to the Rectory of Little Thurlow, Somersetshire; Patron, Rev. R. C. Barnard.

Cross, J. to the Precentorship in the Cathedral Church of Bristol.

Daniels, Edward, to the Masterhip of the Grammar School of Helston, Cornwall.

Davies, Robert, M. A. to the Vicarage of Cannington; Patron, William Hodges, Esq.

Davies, Samuel, jun. B. A. Domestic Chaplain to the Marquis of Waterford, to the Rectory of Bringwyn, Radnorshire.

Edmonds, Richard, to the Rectory of Woodleigh, Devonshire, on his own Petition.

- Evans, Morgan, Vicar of Llangullo, Radnorshire, to the Benefice of Builth and Llanddewir' cwm, Brecknockshire.
- Faulkner, Richard Rowland, of St. John's College, Cambridge, to the Perpetual Curacy of St. Sepulchre's, Cambridge; Patrons, the Parishioners.
- Fletcher, Walter, to a Prebendal Stall in the Cathedral Church of York.
- Griffith, Charles Tapp, M. A. of Wadham College, Oxford, to the Rectory of Great Elme, Somersetshire; Patroness, Mrs. Sarah Griffith.
- Gurdon, Philip, B. A. to the Rectory of Reymerstone, (Patron, T. T. Gurdon, Esq.) and to be Domestic Chaplain to Lord Baining.
- Head, Henry Erskine, B. A. of St. Mary Hall, Oxford, to the Perpetual and Augmented Curacy of Bromfield, Somersetshire.
- Homer, Thomas, B. D. of Trinity College, Cambridge, to the Head Mastership of Boston Free Grammar School.
- Johnson, James, M. A. Rector of Byford, Herefordshire, to the Prebendal Stall of Hampton, in the Cathedral Church of Hereford.
- Jones, Henry, M. A. Minister of Flint, to the Vicarage of Northop, Flintshire.
- Langley, J. B. A. of Magdalen Hall, to be Domestic Chaplain to the Earl of Stirling.
- Leach, Walter Burton, B. A. of Wadham College, Oxford, to the Rectory of Sutton Montague; (Patron, R. Leach, Esq.) and to the Perpetual and Augmented Curacy of Lavington.
- Legge, George Augustus, B. A. Student of Christ Church, Oxford, to the Vicarage of Bray, Berkshire; Patron, the Lord Bishop of Oxford.
- Lightfoot, John, B. D. Vicar of Ponteland, to the Perpetual Curacy of Harefield, Middlesex; Patron, C. Newdegate Newdigate, Esq.
- Lonsdale, John, B. D. to the Prebend of Haydon cum Walter, in the Cathedral Church of Lincoln.
- Lowndes, Matthew, B. A. to the Vicarage of Buckfastleigh, Devonshire; on his own Petition.
- Martin, William, B. A. to the Vicarage of Staverton, Devonshire; Patrons, the Dean and Chapter of Exeter.
- May, James Bowen, to the Rectory of St. Martin, Exeter; Patrons, the Dean and Chapter of Exeter.
- Milner, W. to a Minor Canonry in the Cathedral Church of Bristol.
- Musgrave, Thomas, M. A. to the Perpetual Curacy of St. Mary's the Great, Cambridge; Patrons, the Master and Fellows of Trinity College, Cambridge.
- Nixon, C. to a Prebendal Stall in the Collegiate Church of Southwell, Notts.
- Penfold, W. Saxby, M. A. to the District Church in Stafford Street, in the Parish of St. Mary-le-bone.
- Potchet, William, M. A. to the Prebend of North Grantham, in the Cathedral Church of Sarum.
- Rawlins, H. W. M. A. Rector of Staplegrave, to the Perpetual and Augmented Curacy of Hill Bishops.
- Richards, R. M. A. to be Domestic Chaplain to His Royal Highness the Duke of Sussex.
- Sage, C. A. to the Vicarage of St. Peter, Brackley, Northamptonshire, with the Chapel of St. James annexed; Patron, the Marquis of Stafford.
- Smith, George William, Domestic Chaplain to the Earl of Stradbroke, to the Vicarage of Bawdsey, Suffolk; Patron, The King.
- Smith, G. G. to be Domestic Chaplain to His Royal Highness the Duke of York.
- Spry, John Hume, D. D. Minister of All Souls Church, Langham Place, to the Rectory of St. Mary-le-bone, London; Patron, The King.
- Stapleton, Ambrose, M. A. Vicar of East Dudleigh, Devonshire, Domestic Chaplain to the Right. Hon. Lord Rolle, to the Rectory of Halwill, Devonshire; Patron, The King.
- Strangways, Henry, M. A. to the Rectory of Rewe, Devonshire; Patron, the Earl of Ilchester.
- Stratton, Joshua, M. A. Chaplain of New College, Oxford, to a Minor Canonry in the Cathedral of Christ Church, Canterbury.
- Thorp, Henry, B. A. to the Perpetual Curacy of Topsham, Devonshire; Patrons, the Dean and Chapter of Exeter.
- Tripp, H. to the Rectory of Blackborough, Devonshire.
- Vaughan, Thomas, M. A. to the Vicarage of St. James and Cuby, alias St. Keby, alias Tregoney, in Cornwall; Patron, Earl of Darlington.
- Ward, Charles, to the Rectory of Maulden, Bedfordshire.
- West, John, M. A. to the Vicarage of Evercreech, with the Chapelry of Chesterblade annexed; Patron, Samuel Rodbard, Esq.
- Whitehead, William Baily, M. A. Vicar of Twiverton, to the Vicarage of Chard; Patron, the Bishop of Bath and Wells.
- Whyley, Gregory Edward, M. A. of Trinity College, Cambridge, to the Vicarage of Eaton Bray, Bedfordshire; Patrons, the Master and Fellows of Trinity College.

Williams, Edward, A.M. Curate of St. George's, Hanover Square, and late Lecturer of St. Dunstan's, Stepney, to Hanover Chapel, Regent Street, Hanover Square; Patron, the Very Rev. the Dean of Carlisle.

Wynter, Thomas, to the Rectory of Daylesford, Worcestershire.

CLERGYMEN MARRIED.

Armstrong, John, to Catharine, youngest daughter of the late J. Y. Lloyd, Esq. of Lissadum, co. Roscommon.

Ayre, John, B.A. of Caius College, Cambridge, to Henrietta Ann, third daughter of the Rev. Leigh Richmond, M.A. Rector of Turvey.

Barton, Charles, M.A. Rector of Saxby, Lincolnshire, to Frances Jane, only child of the Rev. E. Hoyle, LL.B. Head Master of Stockport Grammar School.

Brigstock, Thomas, Rector of Whilton, Radnorshire, and incumbent of St. Catharine's, Milford Haven, to Caroline Buchanan, youngest daughter of the late Rev. Richard Whish, of Northwold, Norfolk.

Bury, W. H. B.D. Fellow of St. John's College, Oxford, and Graduate of the University of Paris, to Mary Anne, daughter of the late J. Maclean, Esq. and widow of the late A. Mackenzie Grieves, of Glenure, North Britain, Esq. at Paris, on the 18th.

Cockeram, Henry, of Beckenham, Kent, to Mary Octavia, daughter of the late Sir William Fraser, Bart.

Collyer, Thomas, to Elizabeth Ann, daughter of the late John Ward, gent. of Thel-netham, Norfolk.

Colville, Nathaniel, M.A. Rector of Great and Little Livermere, Suffolk, to Emma, youngest daughter of the late Christopher Barton Metcalfe, Esq. of Hawsted, in the same county.

Cooper, Edward, eldest son of the Rev. Edward Cooper, of Hamstall, Staffordshire, to Caroline, eldest daughter of Philip L. Powys, Esq. of Hardwick House, Oxfordshire.

Coxe, Richard Charles, M.A. Fellow of Worcester College, on Mrs. Eaton's Foundation, to Louisa, daughter of the Rev. John Maule, Minister of St. Mary's, Dover.

Curzon, Hon. Alfred, son of Lord Scarsdale, to Sophia, second daughter of Robert Holden, Esq. of Nuttall Temple.

Davies, D. M. A. to Jane, second daughter of the late Richard Nott, Esq. of Warsley, Worcestershire.

Fisk, John Hammond, to Mary Margaret, only daughter of Mr. Thomas Eaton, of Norwich.

Frere, Edward B. Vicar of Biggleswade, to Elizabeth, only daughter of J. H. Williams, Esq. of Yarmouth.

Haddon, W. F. M.A. Domestic Chaplain to the Countess Dowager of Minto, to Eleanor Anne, eldest daughter of Colonel Drinkwater, of Palmer's Lodge, Elstree.

Hollis, G. P. to Martha, youngest daughter of the late F. Welles, Esq. of Marle Hill, Cheltenham.

Jacob, Dr. to Miss Johns, daughter of H. J. Johns, Esq. Banker, Devonport.

Jenkins, E. B.A. of Trinity College, Cambridge, to Eliza, eldest daughter of John Jay, Esq. formerly of Lixmont, near Edinburgh.

King, James, B.A. of Oriel College, Oxford, second son of the Bishop of Rochester, to Maria, eldest daughter of the Hon. Colonel George Carlton, (niece of Lady Bolton, and granddaughter of Lady Dorchester.)

Kitchbull, Wadham, to Louisa Elizabeth, third daughter of William Wyndham, of Dinton, Esq.

Lafont, John, Rector of Hinxworth, Herts, to Eliza, eldest daughter of John Izard Pryor, Esq. of Baldock.

M'Shen, Robert, Rector of Ripple, Kent, and Vicar of Bromham-cum-Oakley, Bedfordshire, to Lucy, second daughter of the late W. S. Coast, Esq. of Ripple House.

Martin, George, Canon Residentiary, and Chancellor of the Diocese of Exeter, to the Lady Charlotte Elliot, youngest daughter of the Earl of St. Germans.

Olive, J. B.A. of Wadham College, Oxford, to Margaret, second daughter of the Rev. Charles Bond, of Margareting, Essex.

Safford, James Cutting, B.A. Vicar of Mettingham, Suffolk, to Louisa, only child of the late Rev. James Chartres, formerly Fellow of King's College, and Vicar of Godmanchester and West Had-jon, Hunts.

Salmon, H. to Charlotte, eldest daughter of the Rev. John Washington, late Rector of Chilcombe, and Vicar of Hurstborne Priors, Hants.

Smith, Cecil Robert, to Mary Jane, eldest daughter of the late Colonel Warren, of the 3rd Guards.

Smith, Harry, M.A. to Ann, youngest daughter of the late John Wing, Esq.

Villars, William, B.A. of Balliol College, Oxford, Vicar of Chelmarsh, Salop, and Perpetual Curate of St. George's Chapel, Kidderminster, to Susannah, youngest

- daughter of Jonathan Peel, Esq. of Accrington House, Lancashire.
- Vyryan, Vyell Francis, second son of the late Sir Vyell Vyryan, Bart. of Trelewarren, Cornwall, to Anna, youngest daughter of J. V. Taylor, Esq. of Southgate, Middlesex.
- Whittaker, John William, B. D. Fellow of St. John's College, Cambridge, and Vicar of Blackburn, Lancashire, to Mary Haughton, eldest daughter of W. Feilden, of Feniscowley, Lancashire, Esq.
- Whittaker, Thomas Wright, of Syleham, Suffolk, to Anna, second daughter of the late Rev. Henry Patteson, of Drinkston.
- Williams, Peter, of Melidan, Flint, to Lydia Sophia, youngest daughter of the Rev. James Price, Rector of Llanfychan, Montgomeryshire.
- Wilson, Plumptre, Curate of Crewkerne and Misterton, Somersetshire, to Margaretta, daughter of George Margetts, Esq. of Wellingborough.
- Wimberley, Charles, Chaplain to the Hon. East India Company's service, to Mary, second daughter of the late Major-Gen. Charles Irvine.
- Worsley, W. to Louisa Ann, eldest daughter of the Rev. W. B. Ramsden, Rector of Great Stambidge, Essex.

CLERGYMEN DECEASED.

- The Right Rev. JACOB MOUNTAIN, D. D. Lord Bishop of Quebec, at Marchmont House, near Quebec, June 16, in his 75th year, formerly of Caius College, Cambridge. He was the first Protestant Prelate in the Canadas, where he presided over the church, with Christian zeal and piety, for thirty-two years. During this period he was, in concurrence with his Majesty's Government and the venerable Society for the Propagation of the Gospel, the instrument by the blessing of God, of raising a regular Episcopal Establishment in the two Canadas, and promoting the formation of missions and the erection of churches, in all the more populous townships, which he regularly visited, even when age and infirmity rendered so vast a circuit a most arduous and painful undertaking. The Cathedral church at Quebec, erected under his auspices, and in consequence of his exertions, will serve as a monument to his memory; and his name will be honoured in the North American Colonies, as long as respect remains for high and cultivated talent, for dignity and suavity of manners, for integrity, for benevolence, for loyalty, for religion. It would be difficult adequately to describe the distress of his family, the grief of his friends and dependents, the lamentations of the poor, and the regret which pervades all parties and denominations in the country.—His Lordship was the second son of Jacob Mountain, Esq. of Thwaite Hall, in the county of Norfolk, and enjoyed in early life a particular intimacy with Mr. Pitt. At the time of his being appointed to the see of Quebec, he was in possession of the livings of Holbeach, Lincolnshire, and Buckden, Hunts, together with the Prebendal Stall of South Kelsey, in Lincoln Cathedral, all then in the gift of the present Lord Bishop of Winchester, to whom he was examining Chaplain.
- We understand that it is the intention of Government to appoint two persons, for the future, to the superintendence of that arduous see, and we are delighted to hear that that indefatigable and truly Christian Missionary, the Hon. and Rev. Dr. Stewart, will be appointed to one of those important charges.
- Bond, John, D. D. one of the Magistrates for the County of Middlesex.
- Boggis, J. R. Langham Hall, Essex.
- Boulton, Henry, Vicar of Sibsey, Lincolnshire, July 12.
- Burton, James, D. D. Chaplain in Ordinary to his Majesty, Canon of Christ Church, and many years one of his Majesty's Justices of the Peace for Oxfordshire, at his lodgings in Christ Church, Oxford, June 30, in his 81st year.
- Coker, W. at North Curry.
- Cook, Joseph, M. A. Fellow of Christ's College, Cambridge, between Mount Sinai and Tor on the Red Sea. March 3.
- Cooper, Oliver, Rector of Otterden, Kent, and sixty-two years Curate of Chorley, Lancashire, in his 85th year.
- Ellis, A. at Plymouth.
- Ferrers, Edmund, M. A. Rector of Cheriton, Hants, and of Wroughton, Wiltshire, and one of the Chaplains in ordinary to his Majesty.
- Gwynne, W. Rector of Denton and St. Michael, Lewes.
- How, S. Rector of Winterborne Stickland, Dorsetshire, and of Southleigh, Devonshire, July 4, at Zurich, in Switzerland.
- Jones, Hugh, M. A. Vicar of Northop, Flintshire, in his 76th year.
- Kett, Henry, B. D. late Fellow of Trinity College, Oxford, and Rector of Charlton, Gloucestershire, June 30.
- Mackinnon, D. Rector of Bloxham, and Vicar of Digby, near Sleaford, aged 67.

Massy, Hon. Dawson, son of the late Lord Massy, aged 25.

Morewood, Henry Case, of Alfreton Park, Derbyshire.

Stockwell, Thomas, B. D. Rector of Stratford Tony, Wiltshire, and formerly Fellow of Corpus Christi College, Oxford.

Skinner, Matthew, M. A. late Student of Christ Church, Oxford, Rector of Swanton Novers with Woodmorton, in the gift of the Dean and Chapter of Christ Church. M. A. 1792.

Wilson, F. M. A. Vicar of Bardsey, Yorkshire, and Paxton, Hants, at Thorp Arch, in his 74th year.

MONTHLY LIST OF PUBLICATIONS.

A Letter to the Clergy of the Diocese of St. David's. By Thomas Burgess, D. D. Bishop of St. David's. 8vo. 6s.

Eight Sermons preached before the University of Oxford, in the year 1825, at the Lecture founded by the late J. Bampton. By the Rev. G. Chandler, LL. D. 8vo. 8s.

Some Considerations on the Style of the Holy Scriptures; a Treatise by the Hon. Robert Boyle. Rendered into modern language by the Rev. P. Panter. 8vo. 7s.

The New Testament, arranged in Historical and Chronological order. By the Rev. George Townsend. 2 vols. 8vo. 2l.

A Sermon preached in the Cathedral Church of Winchester, on Tuesday, July 5, 1825. By the Rev. Dr. Shuttleworth. 8vo. 1s. 6d.

The Theology of the early Patriarchs, in a Series of Letters to a Friend. By the Rev. Thomas T. Biddulph, M. A. 2 vols. 8vo. 21s.

Discourses on the Lord's Supper, in a series of Lectures. By the Rev. Samuel Saunders. 8vo. 10s. 6d.

The Preservation of Unity in the Established Church recommended. A Charge delivered to the Clergy of the Archdea-

conry of Winchester, in May and June, 1825. By G. Heathcote, A. M. 4to. 2s.

A Sermon on Clerical Brotherhood, preached on the 29th June. By the Rev. George Shever. 4to. 1s. 6d.

A Sermon preached at the Consecration of St. Paul's Chapel, Alverthorpe. By the Rev. J. Bayley. 8vo. 1s. 6d.

A Letter to the Lord Bishop of Bristol, respecting an additional examination of Ten-year men in the University of Cambridge. By Philotheologus. 8vo. 2s.

A Sermon preached in Lambeth Chapel, on Sunday, March 27, 1825. By Anthony Hamilton, A. M. 4to. 2s.

The gradual Development of the Office, Titles, and Character of Christ. By Allen Cooper. 8vo. 4s.

A Sermon preached in the Cathedral Church of Chichester, on Tuesday, June 14, 1825. By the Rev. W. Ivener. 8vo. 1s. 6d.

On the Visitation of Prisoners: an Assize Sermon, preached at St. Mary's, Oxford, March 3, 1825. By the Rev. Vaughan Thomas. 8vo. 2s.

The Catholic Faith; a Sermon by St. Basil, translated from the Greek. By H. S. Boyd, Esq. 8vo. 2s. 6d.

NOTICE TO CORRESPONDENTS.

We greatly regret being compelled to postpone the interesting account of the Proceedings of the Northampton District Committee of the Society for Promoting Christian Knowledge, which took place at Northampton on Thursday, the 16th of June last.

The Remarks of the Journal in question, on the "Birstall Correspondence," do not seem of sufficient importance to require a recurrence to the subject on our part.